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The Life of Christ

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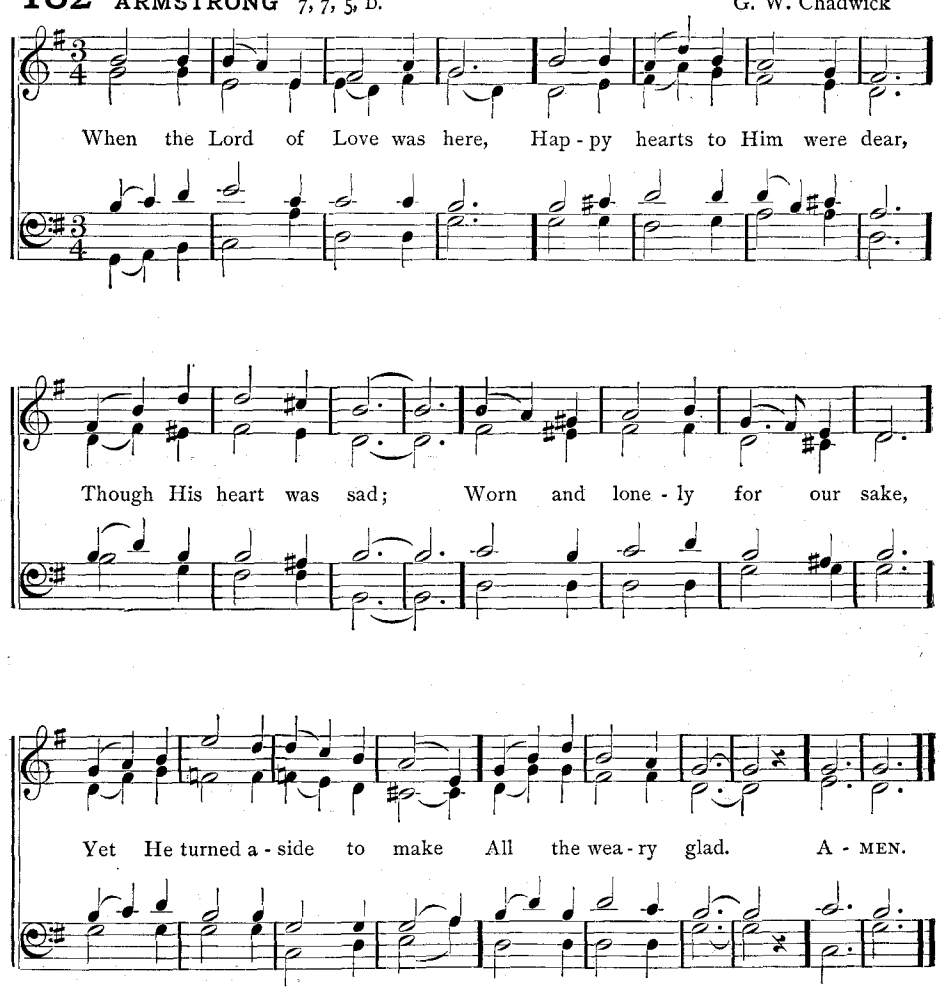
When the Lord of Love was here, Hap - py hearts to Him were dear,
Though His heart was sad; Worn and lone - ly for our sake,
Yet He turned a - side to make All the wea - ry glad. A - MEN.

2 Meek and lowly were His ways;
From His loving grew His praise,
From His giving, prayer:
All the outcasts thronged to hear,
All the sorrowful drew near
To enjoy His care.

3 When He walked the fields, He drew
From the flowers and birds and dew,
Parables of God;
For within His heart of love
All the soul of man did move, —
God had His abode.

4 Fill us with Thy deep desire,
All the sinful to inspire
With the Father's life;
Free us from the cares that press
On the heart of worldliness,
From the fret and strife.

5 Lord, be ours Thy power to keep
In the very heart of grief,
And in trial, love;
In our meekness to be wise,
And through sorrow to arise
To our God above.

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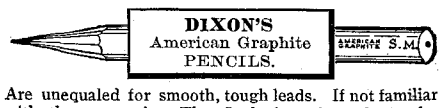

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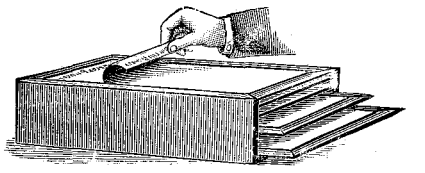

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The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 49 For Week ending 27 January, 1894 Number 4

The Week

THE most interesting amendment offered last week to the tariff bill was that of Representative Johnson, of Ohio, to place steel rails upon the free list. Mr. Dalzell, of Pennsylvania, in opposing the amendment, made a bitter personal attack upon Mr. Johnson and upon his partner in the manufacture of steel rails, but did not forcibly meet Mr. Johnson's argument that, except for the purposes of the trust, steel-rail manufacturers (including himself) needed no protection whatever against foreign competition. Mr. Johnson's speech made so strong an impression upon the House that Chairman Wilson felt it necessary to appeal to the Democratic members not to vote for the radical amendment, since, if steel rails were put upon the free list, there was just as much reason for putting pig iron, and everything on the iron schedules, on the free list. The amendment was defeated by a vote of 100 to 79. When the agricultural schedules were under consideration, there was a marked disposition among Populists and Democrats from agricultural districts to declare in favor of absolute free trade in manufactured articles as well as raw materials. The exciting point in the discussion, however, was not reached until Monday of this week, when, following the publication of the internal revenue bill containing provisions for the collection of a two per cent. tax upon corporate and individual incomes in excess of $4,000, the sugar schedules were reached, and the opponents of the income tax seized this opportunity to avert its necessity by proposing a tax of one cent a pound on sugar. Mr. Harter, of Ohio, and Mr. Price, of Louisiana, moved amendments to this effect, urging that the tax on sugar (which formerly brought public revenues amounting to five dollars a year from each family in the country) was a revenue rather than a protective tax. These amendments, however, were voted down by heavy majorities, after an appeal from Mr. Bryan, of Nebraska, that the needed revenues should be raised by taxes on large incomes instead of more taxes upon the working masses. But the defeat of those who would tax sugar and protect sugar-planters did not end here. Mr. McRae, of Arkansas, moved that the bounty to the sugar-producers be stopped at once, contending that if a bounty to one class of citizens was wrong, it was a wrong to prolong it for eight years, as the Wilson Bill proposed. This amendment was adopted by a majority of 135 to 69. Then an amendment offered by Mr. Warner, of New York, to place refined sugar as well as raw sugar on the free list came up for consideration, and the Republicans, after hurried consultation, joined the "free breakfast-table" and anti-sugar trust Democrats, carrying the amendment by a vote of 137 to 52.

❀

The currency question will not leave us. Week before last the House Committee on Coinage, by a majority o one, recommended the coinage of the silver bullion purchased under the Sherman Act. Owing to the difference between the value of silver bullion and the value of silver dollars, this coinage would give to the Treasury a profit of fifty-odd million dollars, besides increasing the currency by almost the same amount as has been added yearly for the past decade. This provision was apparently recommended by Secretary Carlisle a few months ago as a part of the proposed compromise between the silver and anti-silver Democrats. President Cleveland, however, has been opposed to it from the first, and at the beginning of last week a letter was published from Secretary Carlisle showing that he had again accepted the policy of his chief. In this letter, addressed to Chairman Voorhees, of the Senate Finance Committee, the Secretary took the ground that, under the Act passed in 1875 "to provide for the resumption of specie payments" in 1879, he had now the right to increase the interest-bearing debt of the Nation without consulting Congress, and declared that he would exercise it by issuing the long-term bonds specified in the Act of 1875, unless Congress at an early date should authorize him to issue short-term bonds. The assets of the Treasury, in excess of the six hundred millions held against certificates, had, he pointed out, fallen to $132,000,000, and the current liabilities reduced the balance, including the gold reserve, to $85,000,000. As expenditures were exceeding receipts at the rate of nearly $7,000,000 a month, he declared that the necessity for relief was urgent. The day following, a statement was published from Chairman Voorhees, declaring that it was wiser, safer, and better for the Secretary to "rely upon existing law for the issue of bonds rather than encounter the delays and uncertainties always incident to protracted discussion by the two Houses of Congress." The day following this the Secretary issued a call for $50,000,000 of five per cent. bonds, to run for ten years, and to be sold at a price not less than 117.223, so that the actual interest payment should not exceed three per cent. per annum.

❀

This procedure involves questions of law as well as questions of policy. The relevant clauses of the Act of 1875 read as follows:

> "On and after January 1, 1879, the Secretary of the Treasury shall redeem in coin the United States legal-tender notes then outstanding on their presentation for redemption. . . . And to enable the Secretary of the Treasury to prepare and provide for the redemption in this act authorized and required, he is authorized to use any surplus revenues . . . and to issue [four or five per cent.] bonds . . . to the extent necessary to carry this act into full effect."

Three years later an act was passed forbidding the further retirement of legal-tender notes, and requiring that "when any of said notes may be redeemed or received into the Treasury under any law, from any source whatever, . . . they shall be reissued and paid out again and kept in circulation." Under such provisions it seems clear that the Secretary of the Treasury would be authorized to issue bonds whenever necessary for the redemption of legal-tender notes,

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and for no other purpose whatever. It is not asserted that the new issue is made for purposes of redemption. It is avowedly made to provide against the falling off in the public revenue. Were it necessary for this purpose, it would be the duty of Congress to make the provision; for the increase of the public debt, like the increase of taxation, is, by the Constitution, the exclusive prerogative of the legislative branch of the Government. The resolutions proposed in both branches of Congress declaring the issue illegal will probably have no practical outcome, for the bonds, once issued, will not be repudiated by the country. Thus the opposition aroused will probably have no immediate effect upon the financial situation, but it promises to have most serious effects upon the politics of the country. The Administration was elected upon a platform pledging the coinage of gold and silver "without discrimination" and the issue of paper money through the medium of State banks, but its chief candidate was known to be a hard-money man and believed to be a gold monometallist. As in most such cases, the man has proved more powerful than the p'atform. But the policy of adding fifty millions to the interest-bearing debt of the country, in time of peace, instead of coining the silver bullion in the Treasury, which one clause in the platform impliedly calls for, or providing for an increase of paper currency, which the other clause explicitly calls for, threatens a far more serious division in the Democratic party than is threatened by the tariff legislation.

❀

We had supposed that the curtain had been rung down on the Hawaiian drama. But Saturday treated us to a new and surprising act—the communication to the House of Representatives of a correspondence between President Dole and Minister Willis, containing a letter from the former which the President truly characterizes as "extraordinary." In reading this letter the reader must put himself back, by his imagination, into the time when it was written; must remember that Mr. Dole had previously asked Mr. Willis his intentions and had received no reply; that in this country, too, there had been a widespread public impression that the President had given orders to have the Queen finally reinstated; and that both the President and the Secretary of State had persistently refused to utter the word necessary to allay this general suspicion. He who will remember the state of suppressed excitement in this country, where war with Hawaii would have been a comparatively insignificant incident, can perhaps faintly conceive what must have been the tensity of feeling in Hawaii, where war would have been death to the Provisional Government, death, too, to some of its officers, and confiscation and exile to many citizens. We quote from Mr. Dole's letter the most extraordinary portion, adding that it is simple justice to Mr. Dole to say that, whether his letter is diplomatic or not, we cannot doubt that it is entirely true:

"The apprehension of both political parties, as well as that of persons who remain neutral in these matters, is that you hold instructions to use physical force for the restoration of the monarchy. I am not prepared to state that this Government entertains this opinion, although its want of information to the contrary has compelled it to act as if it were correct.

"In consequence of your attitude in this behalf, the enemies of the Government, believing in your intentions to restore the monarchy by force, have become emboldened. Threats of assassination of the officers of this Government have been made. The police force is frequently informed of conspiracies to create disorder. Aged and sick persons of all nationalities have been and are in a state of distress and anxiety. Children in the schools are agitated by the fear of political disturbances. The wives, sisters, and daughters of residents, including many Americans, have been in daily apprehension of civic disorder, many of them having even armed themselves in preparation therefor; citizens have made preparation in their homes for defense against assaults which may arise directly or indirectly from such conflict. Persons have begun to pack their valuables with a view of immediate departure, and large quantities of bandages have been prepared. Unprotected women have received the promise of asylum from the Japanese representative against possible disturbance arising in consequence of American invasion. Rumors of the intended landing of your forces for offensive purposes have agitated the community for many days. The situation for weeks has been one of warfare without the incident of actual combat. Even the ex-Queen has called upon this Government for protection, which was awarded to her. Owing to your attitude, the Government has been compelled by public apprehension to largely increase its military force, at great expense. Its offices have been placed, and still continue, in a condition of defense and preparation for siege, and the community has been put into a state of mind bordering on terrorism."

❀

The rest of the correspondence consists in a request by Mr. Willis for specifications of the charge that this disastrous condition of affairs has been due to the action of the United States; Mr. Dole's withdrawal of the request for official information whether force is intended, because in the interim the President's message has come to hand, which gives assurance that force will not be used except as a result of Congressional action; Mr. Dole's subsequent refusal to withdraw the objectionable letter, and his failure to give any further specifications than are contained in that letter. We have heretofore expressed our conviction that the United States had no right to keep the people of Hawaii in this state of uncertainty while it deliberated whether it would interfere or not, and how far it would carry its interference; and this graphic picture of the consequence of this uncertainty enforces and emphasizes that opinion. Unofficial reports are to the effect that the Provisional Government is preparing to constitute itself a permanent government, under a constitution modeled after the one which the deposed Queen undertook to set aside—a constitution which provides for two Houses (sitting, however, as one), elected, the lower House by universal suffrage, qualified only by ability to read and write, the higher by a suffrage dependent upon that ability and also upon a moderate property qualification. We do not understand that the Government will submit this constitution to a plébiscite. It will follow South American examples and proclaim it. This is certainly not democratic; the question whether democracy is the specific for all communities in all circumstances is too large to be considered here in a paragraph.

❀

We do not propose to sit as a court of appeal from the decisions of the United States Senate in executive session. We have no candidates to urge upon the appointing powers of the Government, and find no occasion for mourning when a candidate is rejected. Whether or not Mr. Hornblower is the best candidate that the President could have selected for the vacancy in the United States Supreme Court we do not assume to decide, though that he is a man of eminent legal ability is certain, and the cordial indorsement of him by the Bar Association affords, one would suppose, adequate evidence of his capacity for the office to which he was nominated. But quite apart from this question is another—whether personal politics are to enter into and determine the question of judicial appointments. In this case, the objections other than political made to Mr. Hornblower's appointment were unmistakable afterthoughts. The serious opposition to him came from Mr. Hill and his followers, and was grounded on the fact that Mr. Hornblower had taken part in the proceedings which ended in the decisive overthrow of Judge Maynard. And this opposition was reinforced—if report may be trusted of proceedings in secret session—by a minority of Republican Senators, led by Mr. Chandler,

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who thought it good policy to foment the factional strife in the Democratic party. Introducing not merely politics, but factional politics, into the question as to who shall be put on the Supreme Court bench, and excluding a Presidential nominee in order to take vengeance on a personal and political enemy, is a degradation of the United States Senate which quickens the resentment of every patriotic citizen, whatever his party affiliations. We shall probably know before long how far such factional politics will be allowed to dominate the Senate in determining the composition of the United States Supreme Court, since it will be difficult to discover any other than a political objection to Mr. Wheeler H. Peckham, whom the President has now nominated. But against him the political objection will be even greater than against Mr. Hornblower, since he was the more active of the two in the movement against Judge Maynard's candidacy in New York State.

❀

The loss which Barnard College sustained last week by the death of its acting Dean has been followed by a kindred loss at Wellesley College in the death of Miss Shafer, its honored and eminently capable President. Miss Shafer had been in delicate health for a number of years, and had been obliged at times to take vacations from active work, but she was apparently in better condition physically last autumn than for a long time past, and her death caused the greater shock because it followed upon so brief an illness. Born in Newark, N. J., in 1839, the daughter of a Congregational clergyman, Miss Shafer's father removed at an early date to Oberlin, O., where a part of her childhood was spent. She graduated from Oberlin College in 1863, taught two years in New Jersey, and was then called to the High School at St. Louis, a city which holds a very exceptional place in the educational history of the country. As an instructor of mathematics for ten years she made a marked impression, and developed rapidly qualities and characteristics which eminently fitted her for the chair of mathematics at Wellesley College, to which she was called in 1877. When Mrs. Palmer retired from the presidency of Wellesley, eleven years later, Miss Shafer's scholastic ability, sound judgment, elevation of character, and dispassionate temper marked her as the fitting person to fill a position made extremely exacting by the grace and efficiency with which its duties had been performed by Mrs. Palmer. It was soon seen that the choice was a wise one, and that, as Mrs. Palmer had been eminently qualified to administer the affairs of the College in the formative period of its career, Miss Shafer was eminently qualified to give it direction and guidance in its second stage. Her intimate acquaintance with the history of the institution, her long experience as a teacher, her tact and dignity, the simplicity of her character, combined with its rare strength, speedily won the confidence and the hearts of instructors and students. In nothing was she of greater service to the College than in the absolute integrity of her nature, which gave a tonic quality to the atmosphere in which she lived.

Helen A. Shafer

❀

No formal investigation of the causes of the recent disaster on the Delaware, Lackawanna, and Western Railroad has yet been held, but the engineer of the locomotive which plowed into the Dover express and wrought such dreadful havoc has declared himself blameless because he received no warning either by torpedo or other signal. He says that his train was behind time, but he denies that he was endeavoring to make up time. So far as the railroad is concerned, the engineer has a good case; so far as the public is concerned, he has no case at all. Nothing could justify running a train across the flats in that dense fog at a speed sufficient to cause such an appalling wreckage. It is the almost universal custom to run trains very slowly across the meadows when a fog prevails, and the experienced engineer of the Orange local express could not have been ignorant of that fact. Meanwhile, however, public attention has been directed to the shortcomings of the railroad management, and public opinion justly holds the company responsible for the disaster. As in the case of so many other roads, this very profitable road has not kept pace with its increasing business. Many of its stations are entirely antiquated, both as regards accommodations and appearance. For a long distance the tracks of the road run through a very thoroughly settled country. They run, for instance, through a densely populated part of Newark, and through all the Oranges. The rate of mortality at the road-crossings is extraordinarily high, and yet there seems to be nowhere on the road, except at Short Hills, any attempt to protect the public by elevating or depressing the tracks. Trains frequently leave the stations at intervals of less than three minutes apart. If the two trains that ran into each other last week had been on time, they would have been separated by only four minutes! As a matter of fact, one was on the heels of the other. Commuters on the road have long been aware of the constant possibilities of such accidents as that of last week. So far, the avoidance of such accidents has been due rather to the carefulness of the employees than to good management by the company. The block system may not be perfected, but it is clearly better than reliance upon flags and torpedoes, and ought to be adopted on every railroad in its approaches to any great city, where trains are frequent.

❀

Again this year Mr. William B. Shaw contributes to the January number of the "Quarterly Journal of Economics" an invaluable review of the social and economic legislation in American States during the year just ended. The code of laws for the protection of workmen has been extending with its accustomed rapidity. Indiana and Kansas have been added to the list of States which have struck at the injurious credit system by requiring the weekly payment of wages by corporations. Both States, however, exempt railway corporations. Kansas has passed a law forbidding the screening of coal before weighing where miners are paid on the basis of the quantity of coal mined. This law forbids contracts basing wages on the weight of coal after screening. The new factory law in Illinois restricts the labor of women to eight hours a day, forbids the employment of children under fourteen, and requires a careful investigation of the age of all under sixteen. Indiana forbids the employment of children under fourteen in many branches of manufacture, and forbids their employment for more than eight hours in all. Massachusetts has adopted a nine-hour day for manual labor employed by the State Government, and Colorado an eight-hour day on all public works. South Carolina, though of course far in the rear, has joined the procession of States restricting the hours of labor by establishing an eleven-hour day for cotton and woolen mills. More important

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perhaps than any of these acts is that of California requiring one "rest day" in seven. If employees work on Sunday, they must have some other day for rest. Massachusetts, New York, New Jersey, and Illinois have pressed forward with laws regulating manufacture in sweat-shops. Both Massachusetts and New York now require all tenement-made goods to be labeled. California, Idaho, Illinois, Indiana, and Missouri have made it a misdemeanor to discharge employees for joining labor unions, or to require from them an agreement not to join as a condition of employment. In South Carolina and South Dakota the railroad commissioners are hereafter to be elected by the people; Nebraska, North Dakota, and Washington have fixed maximum freight rates. Several States have passed laws authorizing municipalities to provide their own gas and electric lighting plants, and three new States (California, Maine, and Ohio) have established a collateral inheritance tax. With few exceptions, the lines here followed are those which social legislation is taking the world over.

❀

The silver question has again come before the English Parliament. The experiment of closing the Indian mints to the free coinage of silver has thus far failed of its object. The gold price of the rupee has not been maintained—at least the Indian Government cannot keep council bills at the arbitrary price it has attempted to fix. It is, therefore, still in its old predicament—its revenues are in silver, and a large part of its obligations are in gold; while the difficulty of obtaining gold has only been increased by its own action against silver, and that of the United States which followed. The gold prices of Indian produce have, of course, fallen, and the Government has found itself forced either to increase taxation or borrow more gold. It has naturally chosen the latter alternative, and asked for the authorization of a loan of $50,000,000. To this plan Parliament has assented, but has done so with expressions of uncertainty such as have never been heard on any like occasion. "The usual thing," as the London "Spectator" very justly remarks, "is for the ministers responsible to profess entire confidence in their views, and for the opposition to profess entire want of confidence in the plans before them. . . . In this instance, however, neither ministry nor opposition has the least certainty of conviction, nor do they assert any." The Chancellor of the Exchequer said that the home Government had simply sanctioned the measures proposed by the Government of India. It was necessary, he said, to persevere in this policy, but "if the policy now adopted should entirely fail, the Government of India will have to meet their difficulties by economy or fresh taxation." There was no suggestion of a reopening of the mints, and there was the alarming suggestion of an import tax on silver. The Chancellor of the Exchequer refused to say whether the Indian Government would resort to this extreme expedient. It is evident that American legislation against silver may be followed by further Indian legislation against it, in the same way that our own action followed that of India last summer.

❀

Mr. Rhodes, the Prime Minister of Cape Colony and the foremost man in southern Africa, has been stirring up a good many Englishmen by some very frank talk about the relations of the South African Colonies to the mother country. He said at the beginning of the war with the Matabeles that he did not want the aid of a single redcoat, and that he did not mean to add a penny to the British taxpayer's burden. With his own troops, or rather with the troops of the South African Company, he has, in spite of some reverses, broken the power of Lobengula, and will, sooner or later, possess Mashonaland and so open up a straight road for the English from the Cape of Good Hope to the Zambezi River. Now that the work is done, he has said very frankly that the burden of the day has been borne by the South African colonists, and that they intend to make whatever is to be made out of the spoils. He intends that South Africa shall be governed by the Englishmen who are there rather than by the Englishmen who are in London, and he does not hesitate to say so. He even intimates that if any attempt is made to impose a distasteful policy on the South African colonists the latter will be tempted to try the experiment of governing themselves. There is no rancor in Mr. Rhodes's speech, but otherwise it reads very like that of a pre-Revolutionary American. Mr. Rhodes knows that he is thoroughly safe in talking in this vein. The mother country is so overloaded with burdens imposed upon her by the management of remote dependencies that she will not fly into a passion if the Cape Colony indulges in a little independence on its own account.

❀

Egypt is about to submit to the European Powers the project of forming a reservoir for storing the water of the Nile, and, during the season when the river is at its lowest, utilizing the reservoir for irrigation, thus adding enormously to the wealth of the land by extending its cultivable area. The Khedive's Government has strong hopes that the Powers may permit the savings resulting from the debt-conversion to be employed in this great project. At present these savings, which already amount to more than $5,000,000 and are increasing at the rate of $1,750,000 a year, are in the custody of the Commission of the Public Debt, and are condemned to lie idle until the united consent of the Powers be obtained for their employment for any purpose. The Egyptian Ministry of Public Works advises that, through their respective governments, Sir Benjamin Baker, of London, M. Boule, of Paris, and Signor Torricelli, of Rome, as the most eminent of European hydraulic engineers, should be invited to visit Egypt and draw up a definite and practical plan of procedure.

❀

Reports of the pacification of the island of Sicily, and of fresh outbreaks at different points, go hand in hand, so that it is difficult to form an opinion with regard to the actual condition of things in the island. The Government forces, however, are so large and are massed at so many important points that it is difficult to believe that the disorder can continue very long, or that it can become more serious. At present the famous Carrara quarries are the most active centers of disorder. The laborers in this section are said to be of the lowest character, many of them being fugitives from justice or ex-convicts. Quarrels between these quarrymen are always breaking out, and their natural tendency to insurrection has been so marked that for many years troops have been garrisoned in the neighborhood of the quarries. About eight years ago a number of violent revolutionists, who had been expelled from different parts of Europe, took up their residence near Carrara, and organized the first Anarchist group in Italy. The movement spread rapidly, money was received in considerable amounts, arms were purchased, and a plan was elaborated to start a revolution by a series of simultaneous outbreaks in various provinces. The prompt action of the authorities in suppressing the initial outbreak at Carrara two weeks ago thwarted the plot. In the fight between the Anarchists and the troops the mortality was very serious, and more than two thousand

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Anarchists have taken refuge in the mountains near Carrara, where they are surrounded by strong bodies of troops. These facts show the serious character of the disorders in Sicily, and explain the anxiety in Europe with regard to them—an anxiety which is still further increased by the possible influence of the Sicilian disorder upon the Triple Alliance, and also by its possible connection with the relations between the Government of Italy and the Papal authorities.

❀

One feature of the outbreak in Sicily which attracts wide attention in Europe is the international character of the Anarchistic and radically Socialistic movements. The quarrymen of Carrara were not the initiators of the disorder into which they were led; they simply furnished inflammable material to which the torch was applied by Anarchists from other parts of Europe. Not only was a revolutionary plot organized by non-Italians for the purpose of kindling a conflagration in Italy, but money has been openly forwarded from various parts of Europe to Sicily, and arms purchased in various markets for use in Sicily. Contributions from Austrian sources have been openly acknowledged by the extreme Socialist organs in Italy, and it is known that funds in considerable amounts have also been received for the same purposes from France. It is hardly necessary to say that this support comes from revolutionary organizations in different countries, and this fact brings out the true character of the Anarchistic movement, which is international and, indeed, inter-racial, and aims at fomenting universal disorders in the hope of overthrowing government of all kinds; for the Anarchist is as much opposed to a republic as to a despotism. The class which seems to be most bitterly hated by the Anarchists in Europe is not the upper class, or even the governing class, but the middle class. It is the *bourgeois* whom the French Anarchist most bitterly detests, and on every occasion his cry is, "Down with the government of the *bourgeoisie!*" International action with regard to Anarchism has its evident perils, but it also suggests the enormous advantages which are likely to accrue to Europe from international action on the constructive side. Solidarity of feeling among the industrial classes in the different peoples of Europe would be, and perhaps will be, the most powerful solvent of the present unnatural situation. If the working classes and the middle classes in the different countries could act together, they could secure a disarmament of Europe. The Socialists see no reason why they should bear heavy burdens for the sake of keeping one country in arms against another country, when the interests of men in their class are practically the same all over Europe. In the case of the Anarchist, international action suggests new perils, but with these obvious perils come also suggestions of immense and beneficent changes for society through the same instrumentality.

❀

The disorder in Sicily is not the only thing which is just now exciting apprehension in Europe, for it is believed that the anxiety in the various capitals is greater than at any time for a number of years past. One of the alarming features of the situation is the appearance of a large Russian fleet in the Mediterranean simultaneously with the outbreak of disorder in Sicily, and the suspicious temper of Europe is quick to see some relation between these two facts. The reason for this is evident. If a general war were to break out to-morrow, Italy would hardly count at all in the struggle. In such an event, the disorder in Sicily would become a matter of the very first importance, since it would mark a temporary disruption of the kingdom. It would be a civil war breaking out simultaneously with a foreign war, and, in connection with the breakdown of Italian finances, it would cripple the country so as to take it out of the fight. This would dispose of one of the three antagonists of Russia and France, and leave them free to deal with Germany and Austria exclusively. It is also noted that the French antagonism to England seems to be steadily becoming more widespread and intense, and there are many well-informed persons who predict that within a few months a formal demand will be made upon England by France to "scuttle out of Egypt," a demand which England would promptly and vigorously reject. England is just now very much out of favor with the other Great Powers, principally because, while they are straining every nerve, and are in constant anxiety with regard to the outbreak of another great war, England has so far been able to keep herself out of the general European situation by keeping free from all international entanglements. Her situation is not without its dangers, as the recent debate on the navy in the House of Commons very clearly brought out; but, on the other hand, England is striving to keep up a tremendous force, and loading her population with increasing taxes; and while her relations with Russia in the East are always strained, and there is always danger of collision at some remote quarter, the armed neutrality among the Great Powers exercises a check upon Russia which is worth more to England than an enormous military force in the East.

❀

The question of proportional representation, which has never excited any widespread interest in this country, is so seriously taken in Belgium that a ministerial crisis has been impending on account of it. The Moderate Right and the Advanced Liberals strongly urge this feature of the proposed electoral reform in that country; the first because they regard it as imposing a check on what they fear will be the excesses of the democratic movement, and the latter because they look upon it as a means of enhancing the influence of education and intelligence in the government of the country. On the other hand, the Extreme Right and the Moderate Liberals are very strongly antagonistic. If the Ministry were to resign, the work of framing the electoral laws would defer electoral legislation, and might postpone the first general election under the new franchise beyond the date fixed by the Constitution.

❀

The arrangement with foreign creditors proposed by M. Tricoupis, the Premier of Greece, has not been received with satisfaction, and has been the occasion of vigorous protests from the French and German Governments and from financial authorities in England, and if the arrangement is pushed through, it is likely to deprive Greece of the resource of borrowing in Europe. The chief objection to the proposed arrangement seems to be that under its provisions all loans are put on the same basis, although some have been secured on special revenues.

❀

General News.—The usual contradictory reports come from Brazil this week; one is that Admiral Mello has been deposed because of his lax conduct of the insurgents' campaign; another is that large reinforcements to the insurgents have arrived in Rio Janeiro harbor from Paranagua, under command of General Saraiva; still another is that arbitration between the contending forces has been practically agreed upon, and tha Admiral Benham, of our navy, has been selected as arbitrato the latter part of the last-named rumor is almost certainly incorrect.——Fighting has been going on lately in Sierra Leone between the

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British forces and the Sofa slave-raiders; it is reported that the Sofas in their retreat have slaughtered the inhabitants of several important towns; it is said that over two hundred of the Sofas have been killed by the British, and over four hundred slaves have been set at liberty.——There has been another outbreak of the natives in Samoa, and Tamasese has again been proclaimed King by a faction.——Ex-Governor William Gaston, of Massachusetts, died in Boston last week, at the age of seventy-three; he was elected Governor in 1874, and was the first Democrat for many years to be elected to that office.——The Iowa Legislature has elected John H. Gear United States Senator.——A proposition has been made to the Rapid Transit Commission of New York City by R. T. Wilson & Co., Wall Street bankers, to build an underground rapid transit road, on condition that the city furnish $30,000,000—that is, two-thirds of the entire capital; the plan is not likely to be carried through, as it would require an amendment to the State Constitution to allow the city to make the loan, and it is by no means certain that such an amendment, generally speaking, would be desirable.——A crisis exists in Servia; ex-King Milan has returned to Belgrade, and the Ministry has resigned.——In New Jersey the two Senates are still in session, and the political complication can probably be settled only by a decision of the Supreme Court.

Almost a Democracy

Nothing but a perusal of the discussions in Committee of the House of Commons on the Parish and District Councils Bill just passed gives an adequate idea of the great changes in English rural government which this measure will bring about. In some respects it is much more revolutionary than the County Government Act of 1888, for which the late Unionist Government was responsible. The Act of 1888 dealt only with municipal affairs, and with the county magistracy in relation to such affairs. It took local government out of the hands of the nominated magistrates, and transferred it to popularly elected county councils. The Poor Law was practically left untouched, as the only changes made in it were those involved in transferring the control of county institutions for the insane from the magistrates to the county councils. The privileges of the landed classes in regard to their judicial and Poor Law functions were not then in any way interfered with. In regard to these the measure of 1888 left the magistrates just where they were before the era of county government reform began. All these privileges, however, are greatly trenched upon and curtailed by the Parish and District Councils Bill; for this measure deals with rural government in all its manifold details, and makes a number of extremely radical changes in the administration of the Poor Laws and in the constitution of the magisterial benches in the counties.

The bill sets up three new bodies for the administration of local affairs in the areas outside the incorporated towns; so that the bodies now to exercise these municipal functions are the parish meeting, the parish council, the district council, and the county council. The county council has been in existence since the Act of 1888. The other three are entirely new institutions, and will control the affairs which in the past have been administered by the vestries, and by the other local authorities which were either nominated or elected on franchises in which the rural working classes had no share. Now all four bodies will be elected directly by the people, and no man or woman—for men and women are now on an equality in all matters of local government—will have a larger share in the election of any one of these bodies by virtue of the fact that he or she is a landowner or a large owner of property. "One man, one vote," will henceforward be the rule in all English local governing bodies. This principle was adopted as far back as 1835 in the municipal government of towns and cities. It was adopted again in 1888 in regard to the county councils; but hitherto it has not held good in connection with Poor Law affairs.

The Poor Law is administered by local boards of guardians under a comprehensive measure passed in 1834, and in the election of these bodies landed property has always had a preponderating interest. At the elections the number of a man's votes was determined by the sum he was called upon to pay for the relief of the poor. This arrangement was in itself a great protection to property; but a further protection was given by an arrangement under which all county magistrates, by virtue of their office, were also members of the Poor Law board. Thus it came about that for exactly sixty years property has been the controlling influence in the administration of the Poor Law. Poor Law relief is a direct tax upon property, and it was left to property-owners to distribute the relief they were called upon to provide. During all this long period, Poor Law administration has had no place in national politics, and the feeling had grown up that the administration of the Poor Laws was a closed question, that the settlement of 1834 was final, and was one which no Government would care to disturb. But this idea was altogether repudiated by the advanced Radicals at the general election in 1892, and, in response to pressure from the Radicals, mainly of those elected for rural divisions, the Government has reopened the Poor Law question in the Parish and District Councils Bill, and has introduced the "one man, one vote" principle into Poor Law politics, abolished the arrangement under which the landlord magistrates were members of the Poor Law boards by virtue of their office, and replaced the old method of open voting by the ballot.

These are the most drastic changes ever made in connection with the modern Poor Law. They put the administration of Poor Law affairs into the hands of the working classes; and in the rural districts especially, if the working classes are so minded, and will organize, they can rule the landed and middle classes off these bodies, and obtain as complete and as exclusive an administration of the Poor Law as was held by the property-owning classes from 1834 to the present time.

This is a great blow to the landed interest; but it is by no means the only one it will receive if the Parish Councils Bill passes the House of Lords in the shape in which it has left the House of Commons. Hitherto the county magistrates have formed a most exclusive class. They have been drawn only from the landowners; for the law regulating their nomination was such that none but landowners could aspire to the county bench. Possession of landed property was, in fact, a legal qualification for the office. This qualification has now been swept away; and, in addition to this breaking down of the ancient feudal barrier guarding the county bench, the chairmen of the new district councils are to have places on the bench by virtue of their office. As there are some sixteen hundred of these new district councils, a new element will at once be introduced into the county magistracy, and, with the abolition of the property qualification, making nomination much easier, the old exclusiveness of the bench will in a few years' time be quite as much a thing of the past as the

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nomination and rotten Parliamentary boroughs which existed prior to the great Reform Act of 1832.

The era of organic change began in that year. After the municipal measure of 1835 there was a break in the reform movement until the sixties; but since 1867 the movement has gone on both in Parliamentary and municipal affairs, until now England is almost a democracy. There are still class and property distinctions under the jury laws, and property still counts for something in the Parliamentary franchise; but when the "one man, one vote" principle has been adopted in Parliamentary elections, when the registration laws have been reformed, and when Members of Parliament are paid for their services, England will be completely under the control of the democracy, and, in many respects, much more a democracy than is the United States.

The School Question

A liberal Roman Catholic gives in another column his view of the school question. The gist of his argument appears to us to be contained in a paragraph near the close of his article, in which he proposes that the schools shall continue to be supported and administered by the State, but that certain hours be set apart in separate class-rooms for denominational religious instruction.

Something is gained, as we have more than once said, toward the solution of any problem by a clear statement of it. The school problem in the United States involves two questions: First, Can a Nation which does not officially recognize any theological or ecclesiastical system as authoritative, divine, or even true, carry on a work of public education? Second, If so, how can it do so without injustice to some of its citizens, either by teaching what some think false, or omitting to teach what others think essential? To these questions there are three principal answers.

First is the answer of the Denominationalist. He replies to the first question in the negative. The conduct of education, in his opinion, like the conduct of public worship, is the function of the Church, not of the State. Perhaps we should rather say it belongs, in his opinion, to the parent, who may hand it over to the Church, but cannot "justly be deprived of it by the State." "My own opinion," says the Archbishop of Cincinnati, "is that the denominational system of education would conduce vastly more than the present system to form conscientious and law-abiding citizens, and to establish virtue among our people, the necessary foundation of true prosperity." The Denominationalist desires either to divide the school funds between the Roman Catholics and the Protestants, as is done in Canada, or to pay a certain price per capita for all children educated by denominational schools, provided they attain a certain educational standard, as is done in England, or possibly—though we do not recall any eminent advocates of this last plan—would do away with taxation for educational purposes altogether, and remit education to private and church enterprise.

Second is the answer of the Secularist. He believes that it is possible to draw a sharp line between religious and secular education, and he proposes to draw such a line. He proposes that the State shall administer and control a system of secular education, from which all religious instruction shall be rigorously excluded, and that religion shall be left to be inculcated in the church, the Sunday-school, and the home. In some instances he has gone so far as to insist, not only that the Bible shall be excluded from the public schools, but that even the name of God shall not be mentioned. If he assented to the plan of our correspondent—namely, the inculcation of religion out of school hours, by separate religious teachers, but in the school-rooms—it would be only as a concession, of doubtful expediency, to a popular prejudice.

The third school, to which we belong, believe that unreligious teaching is not only undesirable, but impossible; that to teach without religion is to teach irreligion; that the only justification for a public-school system is that a free State possesses the right and is under the duty to do whatever may be necessary to fit its boys and girls for citizenship; and that the education of the conscience and the affections is quite as necessary for this purpose as education in reading, writing, and arithmetic; that to the three R's a fourth R must be added—Righteousness. Professor Huxley will not be suspected by orthodox readers of prejudices in favor of religion, and we therefore quote Professor Huxley on this point:

"But my belief is that no human being, and no society composed of human beings, ever did, or ever will, come to much unless their conduct was governed and guided by the love of some ethical ideal. Undoubtedly your gutter child may be converted by mere intellectual drill into 'the subtlest of all the beasts of the field;' but we know what has become of the original of that description, and there is no need to increase the number of those who imitate him successfully without being aided by the rates. And if I were compelled to choose for one of my own children between a school in which real religious instruction is given, and one without it, I should prefer the former, even though the child might have to take a good deal of theology with it."

The real problem before the people of the United States is a very profound and a somewhat perplexing one. It is, How can a Nation which possesses no official theology inculcate a pure and healthful spirit of religion? This is a difficult problem, but we do not believe that it is an insoluble one. But its settlement involves the larger question, which the Church is just now so seriously considering in many ways, of the relation of theology to religion; or, to state it in a different form, the relation of science to character. It may almost be said to be the pre-eminent problem of the present quarter-century.

A Fact and an Inference

Readers of The Outlook have not forgotten Mrs. Jackson's striking application of the incident of the finding of a forgotten map of a battle-field changing the result of a trial by court martial, as illustrating the danger of judging men without a complete knowledge of all the facts in the case, a kind of knowledge which it is rarely possible to secure. There is probably no single function which men and women are in the habit of exercising with less sense of responsibility than that of judging other men and women. The conversation which one hears day by day is full of explicit or implicit judgments upon others, criticisms of actions and of habits, suggested changes in management of affairs, with downright and often relentless condemnation. The men and women are extremely few who do not habitually, although in many cases without malice, pass judgment upon their fellows, being themselves entirely incompetent judges for lack of knowledge of the facts in the case. Hermann Grimm calls attention to a fact in the relations of Schiller and Goethe which is also very suggestive. When the two men first met, as most readers of The Outlook probably remember, they were repelled rather than attracted; at least that was the case with Schiller, who had looked forward to Goethe's return from Italy to Weimar with eager anticipations, and who was distressed and driven back upon himself by Goethe's coldness and apparent indiffer-

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ence. During the months of practical estrangement that followed, Schiller wrote many and bitter things about Goethe. Then came the sudden revelation of the two men to each other, and the years of their generous and fruitful friendship, when Schiller entirely disavowed all his earlier declarations about Goethe as having been prompted by lack of knowledge of the man. Grimm calls attention to the influence of these earlier utterances. If Schiller had died before he became intimate with Goethe, there would have remained on record a series of condemnations of Goethe by his most eminent and one of his most generous contemporaries, which the world could hardly have avoided accepting as in a certain way final; and yet these judgments, by the confession of their author, were founded upon an entire misconception of the character of the man judged. It is necessary to act upon our knowledge of the failings, the limitations, and the weaknesses of others, but it is rarely necessary to pass judgment upon them. No human being who has a consciousness of what life means, or a sense of its vastness and its mystery, or an adequate idea of the elements which enter into it, can ever intentionally and intelligently pass judgment upon another human being. The judgments we hear from day to day on all sides are the results either of thoughtlessness or of malice.

The Bow in the Cloud

The inspiration of the Scriptures is not attested by the scientific accuracy of its writers, but by their spiritual vision; it reveals not facts but truths. This principle, which would help a great many perplexed students of the Bible out of their difficulties, if it were once clearly perceived and fully accepted, receives a striking illustration in the lesson appointed for next Sunday's study in our Sunday-schools. That there ever was a flood of waters which covered the whole earth, enswathing it as with a garment, is highly improbable, if not wholly inconceivable. And whether there was or not is a matter of no moral or religious importance whatever. Exactly what was the phenomenon in the early history of the race, the impressions of which have been preserved in the legends of all peoples, including the Hebrews, we may leave the scientists to ascertain if they can. What is valuable in the Hebraic prophet's account is his recognition of the symbolism of the bow in the cloud.

In Hebrew thought the clouds are God's dwelling-place. Clouds and darkness are about His throne. The cloud goes before Israel as the witness of His presence. Into a cloud Moses enters when he goes up Mount Sinai to talk with God. A cloud receives Christ out of the disciples' sight at the Ascension. And when He comes again to judge the world, it will be in the clouds. To give these and parallel passages a literal interpretation is to despoil them of their beauty, and to fail to see that the clouds are the symbol of the divine habitation. It is to fail to see, also, what the unknown poet who wrote Genesis saw, so many years ago, that by the bow in the cloud He writes Mercy over the lintel of His door. Paganism wrote Cruelty; Judaism wrote Justice; Christ writes Mercy. And Mercy is what the poet-prophet so long ago saw written in the bow in the cloud. That He who dwells in clouds and darkness issues forth from every act of awful judgment in a culminating covenant of Mercy is the lesson of the bow in the cloud; and this, not the phenomenon of a flood of greater or less portentous extent, is the revelation seen by the sacred writer and by him interpreted to us.

Editorial Notes

—A new law in Virginia requires the railroads of that State to furnish free passes to legislators. As the railroads have been furnishing such passes in violation of law, they cannot reasonably object to having their generosity legalized.

—A correspondent finds fault with us for saying that the Administration has been attempting to "govern Hawaii from Washington." Webster defines govern, "to direct and control." If an attempt to depose one Government and put in its place another Government is not an attempt to direct and control, we should like to know what directing and controlling mean.

—Germany, which has so long been a leader along educational lines, still resolutely holds the door in the face of women who desire the advantages of the higher education. No German university has yet admitted women on an equality with men, although petitions have steadily flowed in to the governing bodies of the Federal States as well as to that of the Empire.

—The goodly company of American humorists has received a new addition in the person of Senator Allen, who solemnly declared in the Senate last week that "when the Populists come into power in 1896" they will promptly sweep away the present Civil Service statutes, because they are tending to create an aristocracy of office-holders. Artemus Ward never said anything more genuinely humorous.

—Mr. Swinburne, who unites marvelous lyrical genius with conspicuous lack of good sense and decent manners, and who has a bad habit of calling the greatest men in literature, if he does not happen to like them, "gibbering apes," has recently amused himself by talking about Mr. Lowell's "Bœotian jokes" in such a way as to call down upon his head some very plain and frank speech from the English newspapers. If Mr. Swinburne had had common sense and a little humor, he would have been a great poet.

—The statement has sometimes appeared that Mr. Gladstone is the father of the House of Commons because he has been sixty-one years at Westminster, having been elected for Newark in December, 1832. Fifty-nine years ago he held his first Cabinet position, a junior lordship of the Treasury. At that time neither Mr. Balfour nor Mr. Morley was born, and Sir William Harcourt was but a child of seven. But in point of age the Grand Old Man is distanced by two members of the House of Commons—by Sir Isaac Holden, who is eighty-seven, and by Mr. Villiers, who is ninety.

—Americans have a right to be interested in the troubles of the Tonga Islands, not only because we have a treaty with them, but also because of their nearness to Samoa and the fact that up to the present time European ambition and aggrandizement has not attacked them. The latest news from them is that the former missionary Baker is again chief adviser to the King. The islands have trade-treaties with Germany and with Great Britain, which are of more importance than that with us. Despite this, it is to be hoped that the islands will not have to repeat the recent experience of the Gilbert Islands.

—Judge McAdam, of this city, has recently written an opinion on a motion to enjoin a person from publishing in his paper pictures of the complainant, which will give profound satisfaction to those who believe that the right of privacy still exists, and that a law-abiding citizen has the privilege of protecting himself against the outrageous and indecent curiosity-mongering of some of the daily newspapers. Judge McAdam says: "No newspaper or institution, no matter how worthy, has the right to use the name or picture of any one for such a purpose without his consent. An individual is entitled to protection in person as well as property."

—The young women at the College Settlement in this city have had the number and needs of the unemployed impressed upon them with a vividness that beggars description. The Settlement has been one of the centers through which the relief work has been given out, and a German paper on Monday of last week published a statement that all who needed work could obtain it by applying there. From morning till night the place was besieged, and the hall was constantly crowded with men, who would scarcely believe it when told there was no work for them. Some of them brought their wives and children with them to prove that they were married men and needed work.

—The story has so often gone the rounds of the American press that many English women of title and social distinction, but poor in pocket, would for a suitable consideration undertake to launch any one into society, that recently the editor of a London journal, having defended his countrywomen against the assertions of an American resident, tested the matter by publishing an advertisement which purported to desire the services of such a sponsor as assuring an entrance into society. He was astounded at the large number of answers, which came from persons of great prominence in the aristocratic, fashionable, and social world. Suppressing the names of the writers, the letters have been published, and London society is proportionately horrified, or pretends to be.

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The Spectator

Now that winter is here, the Spectator's interest in "that dinner-pail"[1] is greater than ever. The midday meal of the poor workingman, on a summer's day, for all that skies may be showery or the heavens as brass, and his seat the curbstone of the public street, is luxurious compared with frozen sandwiches and coffee partaken of with much stamping of feet and beating of arms in the most sheltered place to be found. Then it is that the hospitality of the saloon is almost irresistible, if one has the means for paying for a glass of beer. The headquarters of the "bosses," if not too far away from the squad, sometimes serve as lunch-rooms for crowds of laborers, and give storeroom to their dinner-pails. As a rule, the dinner-pailers of the winter season are sheltered workmen. But there is a large force always employed in many public parks and on street improvements who must lunch where they can. Men who are shoveling snow carry their "bite" in the pocket not infrequently, and munch as they go from one job to another. The Spectator has looked into several unfinished buildings at noontime, and seen groups of workmen huddled around stoves where the plaster was wet and the atmosphere damp and unwholesome, thawing out their provender as best they could, "topping off" the meal with a pipe of vilest tobacco, and then perhaps a doze on the damp floor. What wonder that they are stiff with rheumatism and have no real endurance? Cold buckwheat cakes soaked in some kind of gravy are frequently found in the winter dinner-pail. Sausage is another favorite, but nothing takes precedence of the hard-boiled egg when eggs are not too expensive. Baker's bread is the rule—served in chunks, and usually cut off as wanted by a clasp-knife which the man holds, while eating, blade up.

❀

One thing the Spectator learned in his study of the noonday meal of workingmen which surprised him, and which many may wonder at his not having known before. Most contractors allow and most day-laborers demand what is called "beer-time"—that is, a brief intermission in the forenoon and the afternoon for going for beer. Ten cents a day is as little as many poor men spend for beer, and often more. Having looked into their dinner-pails and seen where they must eat of their contents, can we wonder that they look upon the beer as an actual necessity?

❀

A cup of cold water, the Spectator has learned, is a very difficult thing for a laborer to get, oftentimes. A glass of beer is thrice as easy. And then the water of many localities is by no means the blessed draught the old temperance hymns would have us to believe water always *is*, no matter what its chemistry or sources. For a nipping cold day, if he must dig, looking for water-mains or broken underground wires, and must dine off frozen pancake, the icy snout of a public fountain would sparkle in vain for the Spectator, he is frank to confess, and that he would surely, in such case, avail himself of something hot or stimulating in the way of drink if it were within his lawful reach and means. How easy it is, forsooth, to preach what we would never practice ourselves!

❀

The Spectator had arrived at the conclusion that the dinner-pail of the workingman, *as it is*, could hardly be reached by what Spencer calls "those-people-who-must-do-something"—at least not at present. There was no practical way, it seemed, for turning its stones into bread, and the plans of theorists upon the subject were but bottled moonshine. The home of the workingman gave him his dinner-pail, and all that therein is. It was his dinner-pail, not ours. His wife was responsible for its contents, not yours and mine. "Let his dinner-pail alone. What right have you to meddle with it? Would you like his dictation in your private affairs? Will you submit to his peeping in at your windows to see what you eat and how you eat it? He will not thank you for all the cooking-schools you may found for his wife and daughters. He would not like your cooking any better than you would like his." "True," said the Spectator; "and yet, if I am my brother's keeper, why not in small things as well as great?"

❀

"You can do nothing with that dinner-pail," said an enthusiast in the work of a Technological Institute. "We went into the highways and hedges after starting our Bread-making Class, but we could not induce the very women we meant it for to attend. They will buy their bread in spite of us. Providing they did learn to make bread *our* way, some of them told us, of what use was the knowledge to them? They had none of the conveniences for good bread-making in their own homes—they must buy what they could of their food and get it as cheap as possible." Some of them resented the invitation to join the class. They did not need any one to tell them what was good bread. Better that our laboring men, said others, should eat indigestible, poorly cooked food from their dinner-pails along the curbstone than that they should be pauperized by free soup and coddled by misdirected charity. The day which shall give us an army of wage-earners even partially fed by charity will be a day of misfortune for us all. *Something for nothing* means trouble ahead. It is a danger-signal the honest laborer should be taught to heed. In fact, said these, it would be well to make giving something for nothing a punishable misdemeanor, so potent is it in the culture of pauperism. The worthless tramp does not carry a dinner-pail. Note that, and look upon that pail hereafter as a badge of honest labor and sturdy independence—frozen pancakes and all.

❀

"Count Rumford and the New England Kitchen." That was the subject announced upon the card of the Spectator's literary club for the monthly meeting, not many days ago. Who Count Rumford could be, and what he had to do with kitchens of any kind, the Spectator—strange as the confession now appears—had not then the remotest idea. A New England kitchen suggested baked beans, corn bread, pumpkin pie, and root beer. What had Count Rumford to do with such things? It was well to go and see.

❀

Before the reading of the paper was done—that charming story of the life and work of our countryman, Benjamin Thompson (a contemporary of Benjamin Franklin), and how he gave the impulse to the evolution of the Rumford Kitchens of England and Europe, and to the New England Kitchens of to-day, with their cheap and scientific cooking, their blessed mission to the rich as well as to the poor—it was revealed to the Spectator all that the New England Kitchens might do and would do for the man with a dinner-pail. Carefully cooked food, after scientifically prepared receipts, they held forth, and for sale cheap. Children's school luncheons, special dishes for the sick, lunch-boxes for clerks, a most attractive bill of fare, they issued. It was the mission of the New England Kitchen, he learned, to provide meals, and to serve them hot, if so ordered, in what was called a muff-pail. The best of beef broth, and a cup of coffee or tea, with fish-balls or bread, could be had at the Kitchen for less than many a dinner-pailer was paying for his daily beer. "Three-fourths of our customers," was the report from several of the kitchens, "are from the working people."

❀

The light had come. What Hull House is doing for Chicago, similar enterprises are accomplishing in Boston, New York, Philadelphia, and a few of the leading cities. The Spectator had thought that New England Kitchens meant far less and other than they did—that they were a popular fad; and so he had been systematically skipping everything in the papers bearing upon them. It is best that he should humiliate himself by public confession, and that before an audience which has had rare opportunities in The Outlook for education in everything pertaining to movements promoting scientific, nutritious, and cheap cooking of food. He believes that the New England Kitchen, with Count Rumford's motto for such a mission over its door, "No alms given here," is bound to furnish the workingman of the near future his noonday meal. When our laborers are better fed and nourished, who can doubt that the saloon will have lost its main support?

[1] See the Spectator's remarks on this subject in The Outlook of October 14, and the letters called out thereby in the issues of December 9 and December 30.

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The Literary Movement in New Japan

By William Elliot Griffis

JAPAN has a literary history of over twelve hundred years. Its most ancient liturgies, legends, and poems go still further back into the mists of unwritten antiquity. Its "Kojiki," or Bible, was given to writing in 712 A.D. The Japanese have had block-printing for over a millennium. The use of movable types was known among them nearly a century before Coster or Gutenberg. Their employment of woodcuts and book-illustrations is nearly synchronous with that of Europe. Local, general, and circulating libraries have followed much the same history as in Western lands. This their day in the nineteenth Christian century is a day not of trickling fountain-drops, nor of meadow rivulets, but of a great flood of literature in every form. From the many-editioned daily newspapers in the capital to the standard national dictionary or stately history requiring years of growth, all forms of reading-matter keep producer and distributer busy. Nearly eight hundred periodicals, printing about two hundred millions of copies, are published in the Mikado's Empire. Between 1885 and 1890 there were issued no fewer than 7,476 original works, 10,580 compilations, 223 translations, and 441 new editions; or, in all, 18,720 books, classified under 42 subjects, to be read by the forty millions of the Japanese.

Shimada Samuro

A bird's-eye view of Japanese literary history shows that learning was at first the monopoly of the Court and the priests. In the Middle Ages it spread out along restricted lines. As in Europe, so in Nippon, the clerk was skillful with the pen, while the knight was content with his sword. The Samurai, like the Scotsman, was rather apt to boast that "son of mine, save Gavin, ne'er could pen a line." After the great peace brought by Iyéyasŭ, early in the seventeenth century, the gentry were, as a rule, well educated, and knowledge spread even among the traders, farmers, and mechanics. Now, in these years of enlightened civilization, the 35,000 schools of all kinds give daily instruction to 3,500,000 pupils.

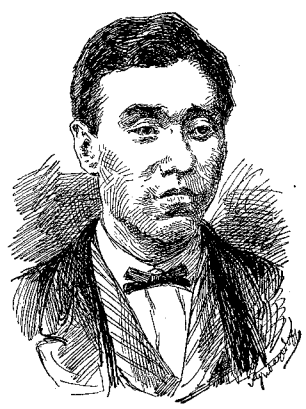
Since the ninth century Japan has had something like an alphabet. Accurately, it is a syllabary of forty-seven letters, which, with marks and points, represent nearly seventy sounds. With these *kana*, books for the people can be written, but most of the serious literature is in the Chinese characters. This is the era of good literature, for the first time, put into *kana* for the people.

Pedantry and mere letter-learning have always been the curse of Japan. Like a great tree shading balefully the native originality and energy has been this dominance of Chinese ideas and ideals. The women were the first to break away and write romances, poems, sentimental and descriptive literature in unstilted style, which is still the standard of pure Japanese. Strange to say, when a man wanted to write what *was* readable, enjoyable, and, as it proved, after seven hundred years still charming, he imitated this "woman's style." In other words, he threw away his Chinese stilts and wrote his own more beautiful native language.

Some of these mediæval poems, comedies, romances, have been put into English by Professor Basil Hall Chamberlain. Mr. K. Suyématsŭ, who, alas! left letters for politics, translated large portions of the "Genji Monogatari." This romance of Prince Genji is, in style, the acknowledged standard of the language. It is a description of palace life in Kioto, in the eleventh century. Each of the fifty-two chapters is named after a flower representing one of the loves of Genji. It shows these high-bred æsthetical lovers of moonlight, poetry, painting, music, and the fine arts devoted to an existence as elegant, frivolous, and narrow as that in the royal courts of Western lands. Among other points suggesting modern life, even to last Sunday's newspaper, are the minute and accurate descriptions of the ladies' costumes, their toilet effects, and the fashionable parties given. These *monogatari* were the progenitors of the Japanese novel, though some of them are more like fairy tales. The most famous and oldest of those before the Genji is "The Bamboo-Cutter's Daughter." Put into English by the Rev. E. R. Miller, it tells of a shining moon-maiden, a finger long, found in the joint of a bamboo cane. Nourished by an old couple, the crystal damsel grows up to smite all men's hearts with her beauty, and to compel her numerous lovers, from the Mikado to the ordinary princelings, to be wild with love for her. She sends them on impossible errands, but, in spite of two thousand vigilant guards and archers, she leaps into her glistening chariot and returns to the moon.

The salt which preserves literature is style. The "Tosa Niki," written in the year 935, by an officer of the Mikado who had served three years as governor in Tosa, is barren of plot, but exuberant in literary graces. He makes a voyage home to Kioto, and tells of his calls made and returned, presents given and accepted on the way, pictures the life of the sailors and the landspeople, describes his own feelings, and says sweet words of home—that is all. Yet the delightful style, the language-music, makes this dainty little Tosa Diary a favorite yet. It has been done into English. The "woman's [*i. e.*, Japanese, not Chinese] style" saved it.

Now, if we take a leap from the tenth to the nineteenth century, it is because we are not writing of the matter interesting only to the philologian, archæologist, or historian. Over the tons of printed stuff, useful enough in its way, we pass, in order to speak of the modern literature of style, of imagination, of power to move and shape the life of the living and of the coming generations. We can but touch upon the Japanese poetry and fiction, simply casting a glance at the history of our own time, and merely naming four influential makers of New Japan: Fukuzawa, the untitled, who might be cabinet officer, but remains private schoolmaster, editor, author, and "the intellectual father of half the young men" in office; Kido, founder of the Japanese periodical press, and "the brain and pen of the Revolution" of 1868; Shimada Samuro, editor, member of the Diet, and author of a history of the Regent I. (who took the responsibility, signed the American treaty in 1859, and was assassinated March 23, 1861), which marks a new era in Japanese historiography; and Taguchi Uchida, editor of "The Economist," and a keen literary critic.



Fukuzawa

Perennially free from the fetters of Chinese formalism, Japanese poetry interests a foreigner more than Japanese prose. "There is no teacher of it," says a native proverb. No, the good *uta-bito* is born, not made. No Chinese word is allowed in its vocabulary. Indeed, one may put in a whole bolster, or row of "pillow-words," meaning nothing, but sounding well, in order to pad out the full form; but all the vocables must be native. But alas for the pitiful limits of the stanza! It is in lines of 5. 7. 5. 7. 7

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syllables, thirty-one in all, and rarely is the *naga-uta*, or long poem, over a page long. The voluminous collections of Japanese poetry are but fields of thistle-down.

As for the themes of these tiny poems, they are sighs, tears in trickling syllables, exclamations, word-pictures, verbal tricks, and musical phrases. Or they tell of the moon, autumn's falling leaves, and the brevity of life. They picture the flowers, birds, the swaying bamboo, the cuckoo's song. They breathe of love. They ignore the stars. Many things beautiful to us are barred because of their associations, and our commonplaces are conspicuously absent.

Kido

After possibly sixteen centuries of these tiny lyrical poems, two Japanese students, after study in the United States, began to translate the poems of Christendom into their own tongue. Campbell, Gray, Tennyson, Longfellow, Shakespeare, sang in Japanese. They took a bold step further, and a decade ago sent forth a volume of "New Style Poems." Yatabé and Toyama, both, we believe, students in Cornell, were the innovators, each contributing nine poems with fourteen translations. In their prefaces they called their work neither *uta* nor *shi* (Chinese stanzas); but simply poetry. The style allies itself closely to the best models of written Japanese, and the structure is that of the older but only occasional *naga-uta*, or long poems. For ten years something like a literary revolution seemed impending; but though, as late as 1891, Mr. Toyama recited with effect a poem of thirty-six stanzas, descriptive of the great earthquake of 1855, including pathetic experiences and a tribute *in memoriam* to his mother, the movement towards a new avatar of the spirit of Japanese poetry cannot be accurately called a visible success. Volumes, collections rather, of verse in the old trammels are still published, and are popular. And yet we hazard the belief that when the Japanese youth enter more fully into the fairy-lands of Occidental poetry, when the modern ideas instilled by world-knowledge, science, and the Bible possess their souls, they will seek broader channels of expression.

In modern fiction, though there are many names, we pass over the mountainous heap of love-stories and romances (hitherto almost the only literature written wholly in the easily read *kana*) for women, to speak of Bakin. Born in 1767, and dying in the same year with Hokusai the artist, Bakin was as learned as he was fascinating. His immense work, "The Story of Eight Dogs," set the feet of at least one foreign traveler on the paths leading through the land described, and to see the old ruins of castles out of which brave retinues in peace and war once proceeded, but over which the crow now flies unalarmed. Of Bakin's 290 works there are many short stories, such as "The Golden Wind-Bell of Kamakura" and "The Diary of a Goldfish," rich in color, delightfully aromatic with literary allusion, and of absorbing interest as pictures of manners and characters. He is the Walter Scott of Japan in his wonderful power of reproducing the men and scenes of the Middle Ages and the splendors of feudalism. The spirit of his writings is didactic. He is an uncompromising Confucian, and, from the point of view of New Japan, is pedantic and narrow.

While Bakin occupied the place of master in the art of classic fiction, Ikku pictured life more in the manner of Dickens, and was not afraid to transfer the people's language to his pages. With his pen he sketched and colored the common people's world as did Hokusai with his pencil. The first Japanese book read by the writer was the "Tokaido Hiza-kurigé," or A Tramp on the Great Eastern Sea Road from Yedo to Kioto. Coarse and vulgar in places as it is (I remember how one or two of my daimio friends professed to be shocked at it or ignorant of the book, though really knowing it well), it is one of the most original and racy books in the whole native repertoire.

From about 1830 to 1879 Bakin reigned supreme, but in the latter year Bulwer's "Ernest Maltravers" was ably translated into Japanese. It was the setting of a new image in Dagon's temple. A brilliant author, Tsubouchi, attacked Bakin the idol, and wrote a novel exploiting his own new ideas. He also mastered Shakespeare's "Julius Cæsar," and rendered it as a lyrical epic in flowing Japanese verse. Lamb's "Tales from Shakespeare" was also finely done into Japanese. All this helped mightily to open his countrymen's eyes to other models of beauty and power.

Another writer named Yamada followed Tsubouchi, the pioneer, using new materials and methods, and the two novelists soon had many imitators. Besides brilliant short stories, the inexhaustible theme of the feuds of the rival families of nobles in the Middle Ages (Genji and Heiki) furnished new motives. "The Butterfly" is a historical novel of the twelfth century. In "The Flower-wheel" a poor student feeds his ambition by pulling a jinrikisha at night to earn his rice and buy books. In another, a poor and beautiful girl, pupil in the Normal School, descends through an immoral career until she becomes the wife of a common laborer. Indeed, several of the leaders of the new school of fiction, being graduates of the Imperial University of Tokio, have a rich field for exploitation in the school life of so many thousands of the youth of both sexes from all parts of the Empire confronting the complex life and temptations of the great city amid the dissolution of the old social and political life. The wonderful stories of the Japanese Solomon, Oka, the judge, and the exploits of the Forty-seven Ronins, were also retold.

Abundant translations from Western literature kept pace with original production for a half-decade, opening the new world of Western fiction to the minds of the Japanese, and emancipating them. Then followed Ozaki, who, basing his style on that popular at the end of the seventeenth century, added new literary devices. It may now be said that this school of writers—for there are now more than a coterie—rule the day in New Japan. There are novelists of learning and imagination who still finely uphold the best traditions of Bakin, but the newer, broader, and deeper views of man and nature, and the more purely Japanese literary style, are increasingly popular. They have elements of enduring permanence, for the sway of Confucius in Japan has been broken amid the ruins of feudalism, and the literary ideals are no longer Chinese. New Japan has her face towards Christendom, if not wholly set towards Christianity. Buddhism has more of the spirit of humanity, more of consolation and hope, more that touches every-day life on every side, and touches it kindly, than Confucianism. Hence it is not strange that, in the new school of literature, Kotaro Han portrays the spirit of the Light of Asia. Who will yet interpret Japanese life in that of the Light of the World?

Taguchi Uchida

How the younger men are reaching out on fresh paths of inquiry is also seen in the literary magazines in which moves the breath of the West. One group of writers is devoted to German poetry, and, by translations and adaptations, are making the inspiring thought of the Teutonic seers and singers popular. We are told also of an Englishman who has so far mastered Japanese as to be a pronounced success as a story-teller in Tokio. To the eager crowds in the halls and booths he unfolds the novel plots and exciting episodes of European romance and history.

Thus the whole vast area of ancient, mediæval, and modern history and literature of the West is opening to the men and women of New Japan. The first rush of translation is over, and the Mikado's subjects at present prefer the adaptations, transfusions, or original story,

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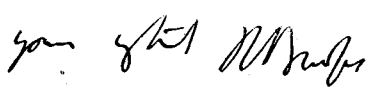
poem, or essay from their own authors. While the censor is still potent and ubiquitous, and the Imperial Diet and new political machinery have more of novelty than of history, this new mine will also be well worked. The romancer and satirist, however, finds it safer, as well as more profitable, to make his characters live in Athens or Rome, instead of relegating them to "the Ashikaga era" (A.D. 1333–1574) of execrable memory, and the potter's field of Japanese chronology. One fiction-writer is said to have built a house in Tokio out of the profits of a novel depicting Japanese political life, the plot of which is taken from Thucydides's history of the Peloponnesian war. Besides fiction which embroiders the old annals, there is a prodigious activity among native scholars who now write their country's story on critical principles and in attractive literary form for the people.

The Poems of Robert Bridges[1]

By Robert Bridges[2]

To most American readers the works of the English poet Robert Bridges are as unknown as were the novels of George Meredith a few years ago. Yet both are well past middle life, and have long had the critical approval of a few choice minds whose praise is hard to win. Mr. Bridges has never sought the applause of the multitude; indeed, he has avoided it as much as possible by publishing most of his poems in limited editions, privately printed by the Rev. H. Daniel, a Fellow of Worcester College, Oxford. These thin volumes of hand-made paper, printed from a font of beautiful type with old English long ſſ, are already among the rare finds of book-collectors. One of them, of which only twenty copies were issued, sells for more than $100, and several other volumes fetch $30 to $40. The poet never publishes in the magazines, but a few years ago issued a popular selection from his verse, under the title "The Shorter Poems of Robert Bridges," and within a few weeks has made more of his work accessible to the public in "The Humours of the Court, and Other Poems."



As for the career of the man outside of his books, it is known that he leads the life of a scholarly country gentleman near Oxford, and has a circle of close and admiring friends. His full name and titles are Robert Seymour Bridges, M.A., M.B., M.R.C.P. He was born in 1844, was graduated at Corpus Christi College, Oxford, in 1863, and in medicine in 1874. He has, however, retired from the practice of his profession. His printed works are as follows:

"Poems," Pickering, London, 1873; "Poems," Daniel, Oxford, 1879; "Poems," large paper, 150 copies, 4to, Daniel, Oxford, 1884; "Prometheus, the Fire-giver," Daniel, Oxford, 1884; "Eros and Psyche," 8vo, Bell, London, 1885; "Nero, an Historical Play," 4to, Bumpus, London, 1885; "Sonnets," 20 copies, Daniel, Oxford, 1889; "The Feast of Bacchus," 105 copies, Daniel, Oxford, 1889; "Palicio," a play, Bumpus, London, 1889; "The Return of Ulysses," a play, Bumpus, London, 1890; "Christian Captives," a play, Bumpus, London, 1890; "Shorter Poems," Bell, London, 1890; "Achilles in Scyros," large paper, Bumpus, London, 1890; "The Growth of Love," large paper, 100 copies, Daniel, Oxford, 1890; "Eden," 110 copies, large paper, 8vo, Bell, London, 1891; "Milton's Prosody," 250 copies, large paper, Clarendon Press, Oxford, 1893; "Shorter Poems," Book Five, H. Daniel, Oxford, 1893; "The Humours of the Court," Bell, London, 1893.

These volumes represent the work of twenty years, and reveal a wide range of scholarship. They show him to be a close student of the Greek and Latin classics, as to form and spirit. One of his plays, "The Feast of Bacchus," is an adaptation of a play of Menander, through the Latin version of Terence, preserving the beauties of the latter. Mr. Bridges uses in this play a curious form of English hexameter, which is built on quantity rather than accent. The author's explanation is that "a natural emphasizing of the sense gives the rhythm;" but to most readers the meter will seem merely melodious prose.

A play which is more nearly in accord with English traditions is "Achilles in Scyros," written in blank verse of unusual beauty and correctness, and interspersed with choruses after the Greek manner. The pastoral setting of the play and the simple story, with its pretty comedy and love-making, give it a charm which must appeal to minds sensitive to beauty; and it is beauty rather than strength which is always the characteristic of this poet. The quality of his blank verse is well shown in this:

> We may enjoy in quiet the sweet air,
> And thro' the quivering golden green look up
> To the deep sky, and have high thoughts as idle
> And bright as are the small white clouds becalmed
> In disappointed voyage to the noon.

That he has made a careful study of blank verse is shown by his monograph on "Milton's Prosody," and he has consequently learned how to give his own verse variety with dignity. "The Humours of the Court" reveals him as a student of the Spanish drama. Indeed, his plays are generally the experiments of a scholar rather than the dramatic outbursts of a poet. To scholars will they, therefore, always make their appeal for appreciation.

But when you read the lyrics of Robert Bridges, you lose sight of the scholar and find the poet. His scholarship simply aids him in preserving the best traditions of the Elizabethan lyrics; but the poet in him bursts into spontaneous song. No mere scholar can ever reach the pure lyric strain—it is the love of life, the joy of the heart, the ecstasy of beauty. Any admirer of Mr. Bridges might rest his claim for lyric eminence on one poem and be sure of the verdict:

> Awake, my heart, to be loved, awake, awake!
> The darkness silvers away, the morn doth break,
> It leaps in the sky; unrisen lusters slake
> The o'ertaken moon. Awake, O heart, awake!
>
> She too that loveth awaketh and hopes for thee;
> Her eyes already have sped the shades that flee,
> Already they watch the path thy feet shall take:
> Awake, O heart, to be loved, awake, awake!
> . . . . . .
> Awake, the land is scattered with light, and see,
> Uncanopied sleep is flying from field and tree;
> And blossoming boughs of April in laughter shake:
> Awake, O heart, to be loved, awake, awake!

He has written many other lyrics with the true lift in them—the songs of a mind and spirit in thorough accord with Nature. When you have read them, you discover that it is not sensuous beauty which starts him singing; you see through the songs into the clear intelligence of the singer. He loves the visible forms of nature because they help him to an understanding of the invisible recesses of his own heart:

> Then comes the happy moment; not a stir
> In any tree, no portent in the sky. . . .
> But life and joy are one—we know not why—
> As though our very blood long breathless lain
> Had tasted of the breath of God again. . . .
> But, O most blessèd truth, for truth thou art,
> Abide thou with me till my life shall end.
> Divinity hath surely touched my heart;
> I have possessed more joy than earth can lend.

[1] *The Humours of the Court, and Other Poems.* By Robert Bridges. G. Bell & Sons, London; Macmillan & Co., New York.

[2] It would seem hardly necessary to say that Mr. Robert Bridges, of "Scribner's Magazine," the writer of this article, and Mr. Robert Bridges, the English poet, are two persons. Some reviewers, however, have failed to recognize the fact.—THE EDITORS.

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Words Without Thoughts

By George M. Hyde

To reading and composition, in the student's life, may be applied the sage remark of one of Mr. Aldrich's picturesque characters concerning Capital and Labor: "They are like Siamese twins; if you pinch one, the other will sing out; . . . when either of them fetches the other a clip, he knocks himself down." Without observation and reading youthful composition is necessarily difficult. Indissolubly connected, they are interdependent. Curtail the one, and the other suffers. To "rear the tender thought" *is* "to teach the young idea how to shoot." This "delightful task" belongs not exclusively to the teacher of rhetoric; indeed, he is helpless without the co-operation of the teacher of literature, of science, of history. There is a timely significance for schools as well as colleges in the words of President Thwing:[1] "It is to be recognized that writing is a work involving all the work of the college; for in order to write one must have something to write, and having something to write is the result of general culture. . . . It is the business of the professor of Greek, of Latin, of French, of history, so to train the student that he will have something to say when the professor of rhetoric asks him to say something in a certain way. Good work in writing presupposes and necessitates good work in other departments."

Plain as is this principle, to its neglect may be attributed, we think, many discouragements and failures of both teachers and scholars. Too much "original" work is required at an age when their minds are all but vacant and idealess. The more creative literary work, which should be led up to naturally and gradually, is too often imposed at the very outset. What can a teacher expect in response to his demands but the

> Blank misgivings of a creature
> Moving about in worlds not realized?

What wonder that the pen is early *feared* more than the sword by the youthful writer; that, like the Dr. Birch mentioned by Boswell, he "no sooner takes pen in hand than it becomes a torpedo to him and benumbs all his faculties"? Is it strange that the subject of a composition or essay looms up before him till he worries himself into an abnormally vapid state of mind, the outcome of which is unworthy either of himself, his theme, or the occasion? He has not made all this trouble for himself. The "occasion" of it is the teacher who demands a higher grade of work than is forthcoming at so early an age. This attempt to make "brick without straw" yields only what might be expected—plenty of mud. The baleful cause of this disappointing result is too large expectations, founded on wrong psychology.

If school compositions are *merely* insipid or lame, there is ground for congratulation. There are worse evils not so nearly allied to infirmity. Invention is not always the child of necessity; in this case plagiarism, or something very like it, is more often. The average high-school youth stops thinking the moment too much is exacted of him. He clutches desperately at whatever helps are at hand, without knowing (perhaps never having been taught) how to use them.

He lays under tribute all the resources of his family. Father, mother, big brother, all are enlisted in the endeavor to "fill the bill." What wear and tear that nightly struggle involves, many parents can testify. The composition is finally written; and the boy, emerging from the forced march to which he has been subjected, may be almost pardoned if he hands it to the teacher next morning as his own. While the production is not his "ownty downty" own, it is at least the outcome of collaboration to which he is a party; and he has derived some mental stimulus from contact with the other minds of the family. In more flagrant cases of borrowing, where whole pages or columns are deliberately transcribed, no such incidental benefit is gained; the moral sense is irretrievably blunted; a habit of confusing the *meum* and *tuum* is formed which must vitiate every subsequent effort, whether it be in writing or living.

Yet such stealing is not considered an offense by many a school girl or boy who feels obliged to appropriate what is not his own, from very poverty of thought. In a divine judgment as to the ethics of plagiarism, will not the "extenuating circumstances" enter, under which John or Mary labored and repined? and will not the responsibility be placed where it belongs? The teacher who in the broad light of to-day requires compositions that are beyond the knowledge and experience of his scholars, should return to the first principles of psychology.

Writers are made, not born. Originality without some mental preparation is all hocus-pocus. Burke wisely says, "There is no faculty of the mind which can bring its energy into effect unless the memory be stored with ideas for it to work upon." Many would have courage to persevere if they observed how dependent on reading literary composition has been in the lives of the world's brightest and best. Lowell "for ten years lay on his back and did nothing but read." Professor John Fiske absorbed everything worth his reading in half a dozen different languages before he put forth his first book—at the age of eleven having read "all of Shakespeare, a large part of Milton, Bunyan and Pope, Gibbon, Prescott, Froissart." Bancroft, if anybody, exemplified Bacon's "reading maketh a full man;" nothing short of complete mastery of a subject would satisfy him. Before venturing to write, he would read "every book and periodical article he could find in the Congressional Library, and every book he could buy." Maupassant was the diligent slave of Flaubert seven years before he was allowed to publish anything. Howells was advised by Lowell to get knowledge before giving full rein to sentiment and fancy; "read what will make you think, not dream." "You must sweat *the Heine* out of you as men do mercury." A writer is evolved; nor is he any the less a writer for being evolved. It is a credit to the whole world when a school of honest pen-grapplers recognize their present inability to do the first grade of literary work—called "original"—and consent to submit themselves to the natural laws of literary growth, conscientiously reading and analyzing the materials already before them, in the faith that admiration and sympathy may beget inspiration. Moore, in alluding to Byron's jest about his own *cribbing*, justifies the latter's perusal of others' work in that "the slightest hint, caught from his imagination as he read, was sufficient to kindle there such a train of thought as, but for that spark, had never been awakened." Most minds must be set in motion by some impulse from without. In fact, the only way to rise above the self-consciousness so fatal to successful composition is to forget all about writing *per se*, and read and think and talk till one instinctively reaches for the pen to register passing impressions. Then, and not till then, does writing become a pleasurable effort along the line of least resistance. Spontaneous combustion is not a literary phenomenon which is likely to become prevalent.

The academic problem of original composition, like most educational problems, will find its solution in a true conception of mental training. "Throughout all education, both of the school and of the family," says President Eliot, "there has been too much reliance on the principle of authority, too little on the progressive and persistent appeal to reason." Students should be taught to think fearlessly and without self-repression. To quote from Goethe's "Prelude,"

> Let imagination the scene inspire, with all her choir
> Of attendant spirits,
> Reason, Sense, Sentiment, Passion.

These will come and abide in the mind that is ever receptive of new ideas, and takes delight in broad reading and thinking. But, coy creatures, they will not come at the whistling. It may be surmised that Jupiter's brain was not a *tabula rasa* when Minerva leaped full-fledged into the world. It doubtless is the mark and prerogative of genius, as John Foster has said, to be capable of "lighting its own fire." But most geniuses seem to have been content to know how; and, however capable of self-

[1] Quoted from The Outlook of October 7, 1893.

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ignited originality, have done their best work when it was elicited by electric shock with other minds.

State and School

A Roman Catholic View

By Eric B. Dahlgren

Notwithstanding the recent attacks, the faith of the American people in the public-school system as an institution of our country is, if anything, stronger than ever. There is, however, a growing demand that better facilities for religious instruction should be afforded, such as might prove satisfactory to the religious feelings and prejudices of the community without essentially changing the underlying principles of the common-school system.

I have been asked as a Catholic for an expression of opinion, and I give it with pleasure.

It is one of the fundamental principles of American democracy that the State has no right either to interfere with the free exercise of religion or to teach it. It does not follow from this, however, that the people of the United States are an irreligious nation. No government exists at the present day that is so permeated with the true spirit of Christianity as that of the United States.

In the workings of the executive, judiciary, and legislative departments, daily proof is given of the people's belief and faith in the doctrines and teachings of Christ. Religion in our land is free, independent, but at the same time in perfectly friendly relation to the civil power. "We may truly say that with us separation of Church and State is not separation of the Nation from Religion. The American conception is that the religious character of the Nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief."

Believing that the underlying ideas of our common-school system are in conformity with the general spirit of our institutions, it is but right to suppose that they are framed in a perfectly Christian manner and with a Christian end in view.

Now, as a Catholic, I am bound to believe that the religious and secular education must go hand in hand; that the child whose religious education is neglected will not only make a bad Christian, but also a bad citizen. On this point all Catholics stand as a unit. If they differ, it is in regard to the method of its application. Also, as a Catholic, I have yet to learn "that any Pope has ever declared that the State went beyond its right in founding schools, *provided the instruction be organized in the spirit of Christianity*."

Theoretically speaking, no *conflict* exists between the principle of the public school as an institution of a Christian State, and the doctrine of the Church.

The solution lies when in practice the common school is brought in closer conformity to its fundamental principles. The public schools should be what they are in name—the common schools of a Christian people, the property of no denomination or denominations.

Let there be no infringement of the religious rights or the wounding of the conscience of any of our people, be they Catholics, Protestants, or Jews. The Bible should be excluded. It properly belongs to the religious field of education.

You have no more right to impose upon the Catholic the Protestant version of the Bible than he has to make you read his. Besides, the Catholic does not believe that every one is capable of expounding the Bible, much less that children of all ages are capable of proper reception of its contents. Nor should the Jew be compelled to listen to the New Testament which he does not consider inspired.

It would seem beyond cavil that the Bible belongs to the religious field of education, and, as such, has no mission to fulfill in a purely non-sectarian school system.

Let the School Boards be so selected that there is an expressed understanding that all denominations have a right to representation. Not, however, by that class of bigots whose chief mission is to live with a chip on their shoulders.

The public will then have confidence that all matters will be fairly and impartially dealt with. Let the teachers be selected from among those who, by examination, have given evidence of possessing the necessary moral and mental qualifications. Let it be a well-established rule that any attempt at proselytism be served with instant dismissal. Let the children be permitted to assemble during free time in separate class-rooms, according to their belief, for the reception of religious instruction from the religious teachers of such belief. By this use of the public school outside of school hours there is nothing done that is at all subversive of our institutions.

Does not the Government of the United States make Sunday a legal day of rest for all its officials? Are not the daily sessions of Congress opened with prayer by chaplains who receive their pay from the public funds? If the halls of the Congress and of the State Legislatures can be turned into a place of worship, surely there is no harm in the free use of the public schools by all our people *alike* for the imparting of religious instruction. As a matter of fact, they are so used in many portions of the country where churches are not available for religious exercises.

It is but the recognition by the State of its own Christianity that religion forms a vital and most important part in the making of a good citizen; that, without paying for religious instruction, it has no desire to impede the good work that religion can do in the development of the ideal citizen.

Let us have a free Church in a free State, and I am sure that in the spiritual field all the Catholic Church asks for is that which is so eminently characteristic of the American people—fair play and no favor.

Social Settlements Among the Poor

One of the most inspiring meetings which the Congregational Club of New York has ever held was that of January 17. The subject was "Social Settlements Among the Poor." The first speaker was the Rev. George Hodges, D.D., whose good work in behalf of Christian union in Pittsburg has frequently been mentioned in these columns. He has just left Pittsburg and accepted the position of Dean in the Episcopal Theological Seminary, Cambridge, in succession to Bishop Lawrence. Dr. Hodges gave a historical review of settlements among the poor, beginning with the work of Professors T. H. Green and John Ruskin in Oxford, and then sketching various movements of the kind from that day until the present. He specially emphasized the fact that these settlements take to the people the finest personality, the most gracious culture, and the most inspiring types of life, and that they make a way for the service of humanity for those who do not feel that they are called to preach. Dr. Jane E. Robbins represented the College Woman's Settlement in Rivington Street. She showed that the abyss which is supposed to exist between the poor and the rich does not exist where those who are well-to-do and cultivated realize their responsibilities to the poor and weak. Very graciously and beautifully she described the work of educated women who choose to live in the midst of what are called the lowest parts of our great cities in order that they may influence the people to accept higher ideals. In the absence of Dr. Stanton Coit, Mrs. Bird told of her work among the lodging-house men and boys. Called upon without more than a moment's warning, with great feeling she described the work in which she is engaged, which has won for her the name of which she is justly proud—"the Mother of the Lodging-House Boys." The wife of a prominent banker, she has always been interested in work with her husband among the needy, and since his death has given her time almost entirely to this ministry. The last regular speaker was Miss Bradford, of the new Whittier House in Jersey City. This Settlement has been started but about a month, and already the demands upon the single worker are almost too great to be borne. At present the headquarters of the Whittier House are in the

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People's Palace, but it is hoped that very soon a residence may be secured and that additions may be made to the number of workers in the Settlement. No part of the metropolitan district is more in need and none more neglected than lower Jersey City. There are many reasons which make this one of the most favorable locations for a Social Settlement, and Miss Bradford's large experience in institutions of this kind abroad and at home fits her for her work.

The Wandering Jew

By R. W. Raymond

In Two Parts—I.

I was sitting in a Pullman palace car, which was gliding swiftly and yet smoothly, after the delightful Pullman fashion, and bearing me homeward from the last of several visits to the Columbian Exposition at Chicago. In fact, the Exposition was just over; and I had seen the last of it, not without some melancholy reflections upon the fact that I should never look again upon its wondrous wealth and beauty. And while thus speeding back from the realm of magic and inspiration to the prosaic round of daily duty, I amused myself pensively by reading in a magazine a curious article concerning the legend of the Wandering Jew. The author did not believe in the story; but his sketch of its history, as it has wandered through the world, like its own hero, for centuries, was highly fascinating; and at last my imagination became so active that my reason partly retired, and for a while I was almost ready to accept the legend as true. You must remember also that a person fresh from the marvels of the Columbian Exposition is prepared to believe anything.

Various forms of this old superstition were indicated in the article; but the one which impressed me most was briefly as follows:

Ahasuerus, a shoemaker of Jerusalem, as he opened his shop one morning, saw a crowd passing. There were Roman soldiers escorting a prisoner to execution, and followed by a noisy mob. The prisoner was Jesus Christ, whom Ahasuerus had seen in the Temple but the day before, and whom he knew to be a lover of God and man, and innocent of crime. But, beholding him now, borne down by the weight of the cross on which he was to die, and being anxious to win the favor of the mob, Ahasuerus steeled his heart against the Saviour; and when Jesus, fainting under the cross, paused for a moment to rest at his door, the shoemaker struck him in the face and bade him harshly "Move on!" Then it was, according to the story, that the Lord turned upon him those eyes whose look none ever bore unmoved, and said, "I shall rest, but thou shalt move on until I come." And the tale goes on to say that, through all the years and centuries thereafter, Ahasuerus wandered restlessly through the world, and wanders yet, full of unavailing remorse, and burdened with intolerable memories of innumerable disappointments. For he cannot die, like other men, and escape to a world in which the mistakes and losses of this world may be repaired. That joy will be his only when Christ has come again and the world has been won to God. Yet he does not grow older and older without interruption. On the contrary, starting with thirty years, the age at which he smote the Lord, he continues until he is one hundred years old. Then he falls into a brief swoon, and awakes to find himself once more a man of thirty. For it is part of his punishment that he cannot be born again as a child, and so live his life anew. Moreover, though he periodically gets rid of old age, he cannot escape from memory, and through every successive life he carries all the sorrow of all the lives before it. And so, they say, he wanders through all lands, looking and waiting for Christ to come again that he may be released from his doom. Now and then, if we may believe old books and traditions, people have recognized him, and he has confessed his name; though this seems to have happened very seldom. According to the tradition, there is only one mark by which he might be suspected; and I smiled as I read the statement of it—namely, that, partly, perhaps, because he was a shoemaker, and partly because he has been walking about so many hundred years, his feet are enormously large. I remembered that at Berne in Switzerland, and at Ulm in southern Germany, there were exhibited for a long time in the olden days colossal pairs of shoes which he was said to have left behind when he visited those places.

There was something very pathetic to me in the thought of those big, weary feet. I laid down the magazine and looked out of the window of the car, my thoughts still busy with the poor Wandering Jew. The wide landscape was revolving like a mighty wheel, the parts nearest to the railroad moving swiftly backward, like a vast circumference, while out toward the horizon was a point which scarcely seemed to move at all. That was the center of the wheel. Whenever you travel swiftly by rail through a country over which you can see for a long distance, I advise you to look out for this landscape-wheel. When you have once caught its motion, you will hardly be able to stop gazing at it.

To me, on this occasion, the great revolving wheel seemed to represent the poor Jew's dreadful series of life-journeys, round and round, with no end anywhere. I wondered why he did not oftener make himself known, and ask for human sympathy. And it occurred to me that perhaps he was forbidden to do this of his own accord, but permitted to confess who he was, when anybody else first recognized him. That would explain, I thought, the fact that nobody pretends to have met him in these modern times. If nobody believes in his existence any longer, of course nobody will suspect or challenge him; and his lonesome lot must be, in consequence, harder to bear than ever. Without thinking of the ridiculous absurdity to which my meditation had led me, I said to myself, "If I meet a man with gigantic feet, I will ask boldly whether he is the Wandering Jew!"

Turning away from the window just as I had reached this wild conclusion, I saw that I was no longer alone in the compartment of the Pullman car. A stranger sat opposite me, with one leg crossed over the other; and I was startled as I observed, suspended before me, the most amazing human foot I had ever seen in my life. Involuntarily I exclaimed, "Je-ru-salem!"—at which the stranger bowed and observed, "My former address, and in fact my last permanent residence, though I have been there only occasionally during eighteen centuries and a half."

"Then you really are Ahasuerus, the Wandering Jew!" I exclaimed.

"The same," replied he, with a smile of conscious pride, and in a tone of saintly resignation. Then he politely took down his mighty foot, and tucked it out of the way under the seat, alongside of the other one. They looked like a couple of steamer-trunks. This action permitted my eyes to see and my mind to consider the remainder of the man. Judged by his withered features and scanty white hair, he looked at least ninety years old; but his glittering eyes contradicted this impression. Yet they were not the eyes of youth, but rather those of a person possessed by a single idea, or what we commonly call a "crank." He fastened them upon me, and as soon as he perceived that he had caught my attention, he proceeded to talk in a steady, quiet, monotonous tone, permitting no interruption on my part, and evidently determined to use to the utmost the opportunity of expressing himself. Ordinarily, a crank who talks in that style is a great bore; but I was not unwilling to listen for once to the Wandering Jew, and, indeed, I could not help myself, so powerful was the spell of his glance and tone.

"It is a comfort," said he, "to converse once more with a fellow-creature, and since you have recognized me of your own accord, I feel no hesitation in unburdening myself to you. I am near the close of my twenty-fifth life, for my first life ended in the year 100, and I have passed through another circle every seventy years since that time—a dreadful circle, containing no childhood or youth, and full of useless regrets and disappointments.

"The first three or four times it was not so bad, for

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everybody was then looking for the speedy coming of the Last Day; and with that my troubles would be over.

"There was faith in the world in those days, at least. I had some of it myself. One couldn't help catching it from such fine enthusiasts as Paul. I sat under Paul's preaching at Rome with great edification for a couple of years. But at last I saw that he was deluded, and I told him so. He did not take it kindly. He called me Satan, and bade me begone. In fact, he assisted me to depart. He was not a large man; but I thought it wiser to obey him.

"Only two or three lives later, I began to feel that perhaps Paul had been right; for the new religion, enthroned at Rome, had become ruler of the world, and I half believed that the end was close at hand. Yet it came not; and at last I heard the battle-cry of a new warrior-prophet in the East, and hastened to observe more closely the victorious career of Mohammed. I witnessed his epileptic ecstasies; I marched with him and with his warlike successors to many a bloody field. For, in spite of the wisdom born of many disappointments, I was, and am still, attracted by the charm of enthusiasm. Indeed, I think this weakness is justifiable, in one who is constantly looking for something great to happen. For, however unreasonable and ill-founded enthusiasm may be, it is certain that great things happen only where it is at work. And, although I knew that the prophecy of Jesus was true for me, since it had already fulfilled itself through centuries, I did not then understand, as I do now, its awful meaning, that he would never come again, and therefore I would never rest. So I fancied that even Mohammed, a fierce enemy of his Church, might be bringing about the final struggle which was to precede his reappearance.

"Afterwards, indeed, when all the splendid hosts of Christendom, in one great war after another, stormed the strongholds of the infidel, to rescue the Holy Sepulcher from his hands, I watched with new hope for the fruit of their victory. But, alas! this fruit, with all the rest, was, like the apples of the Dead Sea, only ashes! Then a new signal sounded in the East, and I joined the conquering hosts of Tamerlane, while he subdued Asia, from the Chinese Wall to the Mediterranean, and from the Siberian steppes to the mouth of the Ganges. Certainly he bade fair to end the history of the human race by simple slaughter. But the wave of his victories broke at last into mere foam, and disappeared.[1]

"Again I was roused from my despair by the voice of Martin Luther, and I half believed that *he* was the true herald of the Second Coming. But, after patiently waiting through several lives, I saw that the only result was persecution and hatred and more numerous sects than ever.

"I will not weary you with the details of my long, sad pilgrimage. Let me come to the events of recent time. A few years ago, having heard much of the profound knowledge of the East, I turned my steps once more to the mountains of Asia, hoping to discover among the Mahatmas some sign of new truth that should at last redeem the world. It was in vain. There was nothing there which I had not known and tested and rejected centuries before. In fact, bad as is the condition of Christendom, the empty philosophy of Oriental self-conceit and idleness is infinitely worse. There is no hope there.

"In my deep disgust I traveled through the frozen north, and found my way at last to the Arctic pole itself. Anybody else who tries to reach that spot dies in the endeavor; but I, who cannot die, found myself preserved by a dreadful miracle, the sole living inhabitant of the polar solitude. I starved, I froze; and more than once I dared almost to hope that death was really at hand; but always food was somehow brought within my reach, and always I was irresistibly impelled to eat, and stagger onward. If I slept, snow fell to cover me and keep me at least alive; and when I awaked, I took up my desolate march. After more than a year of this awful loneliness, I turned my face again to the habitations of men; and, coming southward across the ice-bound polar sea and the trackless wilderness of the American continent, I arrived at last at the Great Lakes of the North, and heard for the first time of the Columbian Celebration, which was to express the peace and good will of all nations.

"I remembered Columbus well. Indeed, I had sailed with him in the Santa Maria, and landed with him in the New World, though I had taken no active part in his conquests. I never take part in human endeavors; I am simply a Veteran Observer! But I really did admire Columbus, for a while, and fancied that he had achieved something calculated to hasten my deliverance. After wandering for a life or two among the native tribes of this continent, and observing the cruelty and greed with which their Christian conquerors treated them, I made up my mind that this hope also was a delusion.

"Let me see—I think that was the time I went back to Europe, and left my old shoes in one or two places, to the great wonder of silly people. But no matter about that now; and no matter about my other disappointments in the French Revolution, and the American Revolution, and the invention of steam-engines, and the abolition of slavery, and fifty other things, which stirred me somewhat as they occurred, but left me afterwards more discouraged than ever. The French Revolution, for instance—what did that not promise in the way of universal brotherhood, and the Golden Age come again to abide forever! And what did it produce but shrieks and blood and misery? I am the only man who saw it impartially. All the rest were wild either with rage or with fear. But I observed it calmly and closely, protected by my dread doom. A dozen times I was condemned to the guillotine, as being an aristocrat in disguise; but every time some way of escape was opened, perhaps even at the very foot of the scaffold; and every time I was compelled by an overwhelming impulse to make use of it. In fact, greatly as I long for death, I am, like other men, when I come face to face with it, ready to resist it or fly from it. It is an instinct implanted in the race. Insane people may lose it, but, in spite of all the trouble I have endured, I am still perfectly sane!"

I may observe here that at this point I noticed again the decided air of complacency in the narrator. He was evidently proud of the distinction which his fate conferred upon him, and expected his allusions to it to arouse pity, accompanied with wonder and admiration. However, I said nothing, and he went on.

"And there was Napoleon—what did he amount to, after all? And your glorious American Revolution produced at last a bloody civil war; and your abolition of slavery produced lynch law in the South; and your free institutions generally brought forth Tammany Hall; and—"

"Excuse me," said I, interrupting him for the first time; "you said you would not weary me with these side-matters; and, really, I would rather hear about your visit to the Columbian Exposition, if you went there, as I presume you did."

The fact is, whenever a foreigner begins to talk to me about Tammany Hall, I always change the subject, if I can. It is very embarrassing to explain Tammany Hall to a foreigner!

The gentleman from Jerusalem took my protest in good part, saying, as he glanced out through the window, that it was perhaps well to omit digressions, since he was approaching his destination, where he would be obliged to part from me.

"I will only warn you," said he, "against the numerous fanciful accounts of me that have appeared within the last hundred years. Schubart, Schlegel, Lenau, and others in Germany; Quinet, Béranger, and Eugène Sue in France; Hans Christian Andersen in Denmark; Croly in England; and now, as I understand, one Lew Wallace, in a book called 'The Prince of India,' have pretended to picture my character and parts of my career. They are all not only fictitious but false. For they all represent me as meddling in the affairs of mankind; whereas I never meddle, I only observe and criticise."

"Well," I remarked, somewhat impatiently, "you *did* go to the Columbian Exposition at Chicago, did you not?"

[1] The curious in such matters may consult Grässe's "Die Sage des ewigen Juden" (Leipzig, 1844), and similar treatises, in which, besides other accounts of his occasional recognition by men, it is recorded that in the beginning of the eighteenth century the Jew made his appearance in England, and told to the most learned professors of Oxford many anecdotes of his acquaintance with the Apostles, Mohammed, Tamerlane, etc.

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The Home

Club Honor

By Helen Mills

That organization is indispensable to the orderly carrying on of the world's work is so well understood that it needs no proving. Men have known it since the race emerged from savagery; women are coming very fully into appreciation of it; Young America in the schools, almost our babies in their nurseries, gather themselves into societies to carry on their small affairs.

Yet almost the whole efficiency of organization depends upon the recognition and the practice of one particular virtue, wanting which its usefulness is greatly impaired, sometimes hopelessly crippled. That virtue is loyalty, or what may be called club honor.

So vital is honor in the dealings of man with his fellows that savages and the lowest dregs of civilized society recognize it. "There is honor among thieves" is a familiar saying; and there are tribes of bloodthirsty savages, who demur at no crime, yet who, when a stranger has eaten with them, shared their tent, or in some other way peculiar to the tribe thrown himself upon their honor, will scorn to violate his trust in them, will even sometimes protect him with their own lives.

Boys have a code of honor of their own; disloyalty in their ranks is branded as "mean"—word of utmost condemnation. It is cultivated in them by kicks and cuffs, in the brutal way in which the fraternity of boyhood enforces its lessons; but, however we may deplore the means, the result is wholesome.

Our own forefathers, in their solemn Declaration of Independence, recognize the value and importance of honor: "We mutually pledge to each other our lives, our fortunes, and our sacred honor;" and many times in the world's history have men and women suffered torture and death rather than violate their sense of honor.

Club honor is easily defined: it is the regarding as sacred all matters pertaining to club work, club methods, and club discipline. Moreover, when one unites himself with a club or society, he becomes a part of it, and proportionately responsible for all its doings. If some action that he disapproves is discussed, voted upon, and carried in the club, without his protest and earnest effort to defeat it, he is guilty of shirking his duty. Refusing to vote is no protest; it is in effect voting for the measure, since only those votes which are against it count towards its defeat. If, then, he goes abroad and criticises the action, taking no responsibility to himself because he did not cast a vote, he adds disloyalty to his shirking.

Training in honorable dealings with our fellows should not be left for boyhood and the hard experiences of life to enforce; it should be taught in the nursery. Among their first lessons children should learn that to betray the secrets of the home circle is dishonorable.

When we meet a person—man or woman—who talks, outside the walls of home, of the small failings or mistakes of brother or sister, or, worse, of husband or wife, we may be sure that he will be disloyal—in other words, without honor—in other associations. The church to which he belongs will find its affairs made public; the managers of any organization, charitable or social, which includes him will be dismayed to see its private deliberations or differences trumpeted abroad; a club unfortunate enough to have his name on its roll will never be able to keep its business to itself. So callous, indeed, may become the member lacking honor as to talk over club affairs in street-cars or social gatherings, careless of who hears or what results.

Disloyalty should be held, in the training of the young, in the same disrepute as lying and stealing; it is often more disastrous in consequences; it is a stab from within, from which no one can protect himself. It deserves that ugly name treason, which is recognized as one of the worst of crimes, and in the military world is punished by death.

Strange to say, a lack of club honor is often due to thoughtlessness. One likes to repeat a witty remark, to tell a funny story, and does so without reflecting that he thereby reveals private affairs. This sort of thoughtlessness is inexcusable in a grown person, and the disloyalty of carelessness is as bad in its effects as the disloyalty of malice.

Let us look at a few of the consequences of a lack of club honor.

First, it is a death-blow to honest work in committees. Consider, for instance, the dilemma of an executive committee whose duty it is to decide upon candidates for membership; in whose hands, in other words, rest the honor and good name of a club. When a name comes up for consideration, one or two of the committee may know good reasons why it should be rejected. If they were sure of the honor of every member, they would simply state the facts; but if they were not, they would hesitate to run the risk of having their names connected in any way with a scandal. The result is apt to be that they say nothing, the name is accepted, and the club receives into its bosom one who may prove to be a viper. This is by no means a hypothetical case; it has happened more than once, and annoyance, if not serious trouble, has followed.

Again, suppose a case of disagreement on an important point in a committee having power. With time for full and private discussion, it might easily be adjusted; but some member lacking in club honor repeats it outside; it spreads abroad, is talked of, the difficulty is intensified and exaggerated, and the end may be disruption and enmity.

Furthermore, the dignity of any society, and its good name before the world, are at the mercy of the disloyal member, who, by the act of joining, has bound himself in honor to uphold and sustain them. For a person willing to betray his society is the natural prey of the interviewer, who is always keen on the scent of sensational items, and burning to furnish his newspaper with the most telling story. A little exaggeration, a few dashes of coloring from his ready pen, turn the molehill into a mountain.

Worse than these even is the belittling effect on the individual himself.

The Field and Office of the Kindergarten

By Lillian W. Betts

The chief argument used in favor of the establishment of kindergartens among the poor is that through the kindergarten training alone is the child developed naturally. The aim of the kindergarten is the development of character; its gifts, its play-circle, its work, all tend to develop the ethical or the spiritual side of the child's nature, as well as to develop its powers of observation, to train its fingers to obey its brain. Even careless observers of the kindergarten acknowledge this. Surely, then, the kindergarten is as valuable to the child of the rich man as to the child of the poor man. Ethical training and the development of the physical powers are as valuable to the rich as to the poor. Character is a commodity that does as much for the world's development when it is the rich man's possession as when it is the poor man's possession. It is just as valuable in the home circle of the rich as in the home circle of the poor. There are thousands of men and women who give time and money for the establishment of kindergartens for the poor, who never make one effort to establish kindergartens for the children of the rich. Here and there a rich father and mother, realizing the value of the kindergarten training, will make a special effort to secure a half-dozen or more children and open a little kindergarten in their own house, but such cases are so rare as to arouse comment. Private schools find it often a losing venture to establish a kindergarten department.

It is this lack of knowledge of the practical value of the kindergarten training to the individual child that makes the raising of money for free kindergartens so hard. A

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man who realizes the benefit of a church, who has in a church a vital interest because he realizes the benefits that accrue to him and to his family from and through the church, will work hard to open a mission church for his poor neighbors, and will support it generously. He does this because he knows what the church is to him. In just the same way, if the rich knew the kindergarten practically through their own children, if they saw the results of its training in their own children, they would be eager to establish it for the benefit of the poor in localities where it would be within easy reach of the children of the poor.

A very essential part of the kindergarten is the mothers' meeting. In the public mind the mothers' meeting is a very good place for poor mothers to go; but if rich mothers knew it as they should know it, they would know that it was an equally good place for a rich mother to go. What is a kindergarten mothers' class? It is a place where a trained kindergartner—that is, one who has learned to treat a child as the florist treats a seed—endeavors to make the mother familiar with the principles of the kindergarten; where she endeavors to make the mother feel the kindergarten spirit. What the kindergarten is to the child, the kindergarten mothers' meeting is to the mother. It is a place to develop her powers of observation, the objects of that observation being her own children. It is a place where she is taught to realize that even her child's play should minister to the development of his ethical and spiritual nature. She is taught how to interest her child without overcrowding him, overstimulating him; she is taught how to teach him to play, and, through it all, to watch her child's soul and know how to meet it. Miss Elizabeth Harrison, that wonderful teacher of mothers, in a recent lecture instanced the physical attitude of the child as a key to the condition of its mind at the moment. For instance, she said that, at the moment of correction, the way a child's lips are tightly drawn and his hands clenched, his little body rigid, shows that he has closed the door to her influence. All the talking in the world is making no impression, because the child has shut himself away from her for the time. The moment for correction or acting is not then, but when the flexibility of his body indicates that his soul is open to outside influence. How many mothers know this? Are there not thousands of mothers who would feel it their bounden duty to punish the child until, through fear or pain, he had become exhausted or overcome, and so submissive?

There are kindergartens especially for the children of rich parents, but how many of them maintain mothers' classes? In fact, there are comparatively few of the kindergartners in charge of the children of the rich who would dare to suggest to the mothers of those children that it was their duty once a week to attend the kindergarten and learn something of child-culture. Women admit that to be artists, physicians, designers, bookkeepers, editors, stenographers, a certain amount of training is necessary, but say that a woman can be a mother by instinct; that instinct will teach her how to guide the immortal soul imprisoned in the little body that she calls her child. There is no stronger proof of the loving guardianship and fatherhood of God than that so many women and men grow up noble and true in spite of the awful blunders made in their training. If fathers and mothers would only realize that the more a small child overcomes in himself, the less he will have to fight in his maturity, the growing up would be a much less wearisome and soul-exhausting process than it is. We cannot hope to have the character-building value of kindergarten training appreciated until the rich man is as eager in demanding a kindergarten training for his own baby as he is for maintaining mission churches for the benefit of the poor.

And right here is one of the dangers that threaten the kindergarten movement. There should be no such thing tolerated as an independent kindergarten. Every kindergarten should be under the supervision of proper authority. Every kindergartner should be compelled to feel herself part of a great whole, not an isolated object, subject only to her own will, or the imaginary knowledge of a church committee. There is untold danger in the independent kindergarten. In the first place, the kindergartner selected should be compelled to submit to a certain examination; she should have credentials that prove her a student of the best schools; she should have had a certain amount of training as a pupil-teacher before she is fit to become even an assistant in a kindergarten; and the kindergartner in charge of the kindergarten should always have had not not only her training as a student, her training as a pupil-teacher, but she should have had experience as an assistant before she is fit to take charge of a kindergarten. Individualism makes the church suffer in its philanthropic work. Churches should be willing to raise the money to support their kindergarten, but that money should be given into the hands of the Kindergarten Association of the city where the church is located, and the responsibility for the kindergartner and the kindergarten placed where it belongs—on those who know what the kindergarten should be. Any other system is fraught with danger.

Another danger that threatens the kindergarten in this country is the diversity of opinion in the several schools. To the outsider this is almost incomprehensible. Too often those who have been trained in this system, which means unity and construction, stand apart, often antagonistic to each other. The kindergarten, when measured by the age of other systems of education, is a young infant; but those into whose hands it has come have had usually the background of experience—that is, experience in life. They must see that the present diversity of opinion, the present separation between the schools, is analogous to that which divides the churches. Right now is the time for the schools to come together to work for unity, for harmony, for construction. Surely intelligence can see the good in each. The wise trainer seeks to give her students the benefit of the excellencies of each school; she trains them to recognize the good work that the students of every school are doing, each naturally excelling in that special feature of work in which her trainer excels, plus her own peculiar fitness.

There are three important things before the advocates of the kindergarten system. The first and most important is the unity of the separate schools, the recognition of the good in each, and of the one object toward which all are striving. The second is to arouse the rich to a full appreciation of the importance of the kindergarten training for their children. Once this has been done, the rich mother will value the opportunity of attending a mothers' class. She will then work intelligently to secure kindergartens for the children of the poor. The third thing is to make the necessity of training for mothers so apparent that every college and every high school will recognize that the training of mothers is quite as important as the training of artists or physicians or designers or chemists. This is the work that lies before the advocates, the teachers, the students of the kindergarten system.

Which is the More Important?

Working-Girls' Clubs have become a National institution. The subject of their management is an intensely interesting one, whether the club is an independent organization or connected with the church or maintained by private donations. The members of all Working-Girls' Clubs that deserve the name pay dues. These dues are sometimes paid weekly, more often monthly, and vary in amounts, the maximum being twenty-five, the minimum ten, cents per month. In nearly all clubs extra charges are made for certain classes, such as dressmaking, millinery, cooking. Classes in penmanship, arithmetic, physical culture, singing, and plain sewing are usually free. There is always a point at issue among the workers in a Working-Girls' Club, some maintaining that the most important thing is to make the club self-supporting; others that the important thing is to get the members interested in the different classes. Dues should meet expenses as far as possible, but much prominence should not be given to the money question beyond care in collecting the dues.

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Money should be begged or given when there is a deficit between the club's income and its expenses. These expenses are rent, light, fuel, care, teachers, and materials for the classes. Only extremely large clubs can ever be self-supporting—that is, meet all their expenses from the income of the club dues.

It is a pity that this question of self-support has ever grown to its present dimensions in Working-Girls' Club work. It necessarily arouses more or less feeling; it frequently discourages the workers who are working in clubs where the members' wages are small; it arouses a competition between the clubs on a side that should never be aroused. If the colleges of the country had ever dealt with the question of self-support on the same basis as it has been dealt with in Working-Girls' Clubs, the history of college education in this country would be very different. The Working-Girls' Club is the working-girls' college. The following figures will show what the son even of a millionaire must accept if he becomes a college student:

Colleges.	Annual expense for each student over and above receipts from students.	Average equipment for each student.
Wesleyan	$259	$2,187
Yale	231	1,500
Evanston	105	635
Wabash	100	872
Amherst	175	1,453
Harvard	305	2,705
Williams	146	1,410
Ann Arbor	300	1,200
Minnesota	266	2,480
Nebraska	160	813
Princeton	250	1,800
Hamilton	135	2,000
Cornell	242	1,210
Columbia	1,400	4,530
Wooster	50	350
Lafayette	60	2,190
Brown	210	2,630
Beloit	105	700
Wisconsin	400	2,800
Lake Forest	92	678

With such figures from the colleges, surely no working-girl need be accused of accepting charity who accepts education in her club, so long as she pays her monthly or weekly dues. It is an open question still whether it would not be better to open all the classes to the club members free. The experiment has been tried with varying success. One thing is certain, that the girls who are eligible to a membership in a Working-Girls' Club are usually those who have been compelled to become self-supporting while still children. Comparatively few girls in a Working-Girls' Club have attended school after the age of fourteen. If they are ever to receive an education, they must get it in the club before they marry. The unwisdom of putting any heavier burden on the girl than that which her own financial condition imposes, or of educating her to feel that she must not accept opportunities for education for which she cannot pay, is just the reverse of what it should be. The education should be made so desirable that every girl would accept the opportunity, and the question of having to pay for it would not, if society were what it should be, ever come up for discussion.

The best teachers should always be employed in teaching in a Working-Girls' Club, for the reason that the pupils' opportunities are so limited that it takes a high-grade teacher to meet the problems that arise in each of these classes. Volunteer services can be accepted on the social side and in a few of the minor classes, but for the positive training or educational work the best teachers alone should be given control of a class in a Working-Girls' Club class-room. Self-support is a question for the managers to meet, as the question of the financial affairs of a college are met by its proper officials, and not thrust on to the attention of the students. It is much more important that the club should be alive; that its classes should be filled; that the characters of the girls should develop under the systems employed, than that the expenses of the club should be met by the dues paid by the members, for in no other way can a club be said to be self-supporting. If it receives one dollar outside of its club dues from any source, it is not self-supporting; and to claim self-support for it, if it is compelled to accept money under any guise to meet its expenses, is to educate the girls to false standards, and to demoralize and lower the moral standards of the managers. This question of self-support has depressed and discouraged the managers of small clubs; and many clubs throughout this country have died because the managers have had the mistaken notion that they ought not to keep the club up if its dues did not meet its expenses, when they never should for one moment have thought that possible. Not a college would exist in the country to-day if its president and trustees should decide that no more money should be spent than that paid into the college treasury by the students. Let us be rational in our standards.

A Friend of Education

No name has been more closely identified with the cause of higher education for woman than that of Miss Ella Weed, the Dean of Barnard College, who died on January 10. A woman of so strong a nature, and with the capacity for such absolute consecration to an ideal, does not end her work with this life. The spirit that she inculcated in those about her still keeps her a positive influence in the cause to which she gave all the years of her life from the day of her graduation. Traveling on a Western train in the early spring, the writer met a lady and her husband on the train going West. The subject of education for women was among the topics discussed. "I never went to college," said the stranger, "but I had the rare opportunity of being a pupil of Miss Ella Weed when she left college and came West. I hear my younger sisters now talking of their teachers, but neither of them, in any comment they make, shows that any one teacher exerts the same direct influence in their lives that Miss Weed did in mine. I believe now, as I look back, that she could have made a wooden girl study. I was not a natural student, but Miss Weed made me love study. I think, too, that part of her influence came from her democratic spirit. She ignored social distinctions. I well remember the tremendous upheaval there was in society in this small town when Miss Weed introduced as a pupil in our school, considered very aristocratic and select, the daughter of her laundress as a student. When she first came to this town she was an under-teacher, and this girl's mother interested her in her family. She became particularly interested in the older girl; she found that the mother could not afford to keep the daughter at school, so out of her not over large salary she furnished this girl with sewing which she could do after school hours, in order that the girl might attend school. She gave her all the education the girl would take. When she was introduced as a student into this private school of which Miss Weed was the head, she was a fine Latin scholar, and ranked well with the girls who had not had the burden of self support added to their school studies. When it was made clear to Miss Weed that the girl could not remain a pupil in her school, she said, 'Very well; I shall teach her at nights.' And teach her at nights she did; and that girl to-day is married to a professional man of prominence, an ornament to her position in society. She passed the examination for one of the Western colleges, and through the assistance of Miss Weed took her college course, was graduated, and became a teacher. Miss Weed, without ever commenting on this incident, I know, made every girl feel as I did, that it was a paltry, mean, contemptible spirit which prevented us from accepting that girl among us as an equal in the democracy of the school-room." All Miss Weed saw in any girl was her ability to acquire knowledge, and, beyond that, the use that she would make of it. No girl possessed any interest for Miss Weed who did not show the ability to acquire, and the still rarer ability to apply. The impulse that she has given to hundreds of American students is the finest monument that can be erected to her memory. She saw one thing clearly, and that fired her soul with enthusiasm—that what the women of this country needed was the broadest, soundest education that could be given them. For the rest, time would adjust their place. She advocated no isms, she headed no movements but that which would put the tools of education in the hands of women that they might hew their own road as nature fitted them.

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From the Day's Mail

A BRIEF NOTE ON HISTORICAL READING

To the Dear Young Advised Person:

In the courses of historical reading prescribed for you (*e. g.*, the admirable one outlined by "L. E. K." some time ago in The Outlook), I hope you will always remember that the wider the ocean on which you sail, the more need there is for a good chart and a sure compass. If the mere handbooks of history give little but the skeleton of events, they have the one merit of not carrying you out upon the sea of disputed questions, and when you decide to sail there you must lay aside the habit of implicit faith in any one text-book.

Reading widely, and using the novel for side-light, do not fail to keep in mind that the historical romance is not history, and was not meant to be—not even that of Walter Scott. He, and Bulwer, and Dickens had other objects in view (very different indeed, the poor laird of Abbotsford, when he wrote against time to get money) than exact narratives or accurately drawn social pictures. History is not too sure, even when the historian becomes painfully and tediously particular in his details; how must it be when the writer is not under bond to be particular at all, and desires beyond everything not to be tedious?

Above all, in your wide reading beware of the positive and dogmatic and unqualifying historian. Do you know that Carlyle's work (including his "Cromwell") has been found imperfect? And do you know that the Jupiter of the historical essay, even Macaulay, has been proved wrong so often that he is now scarcely regarded as an authority at all, unless it be in style, while even there it has been said (and by many indorsed) that one writing in that emphatic manner could not possibly tell the truth? Besides his History, his essays on many subjects, including those on India, with that on Warren Hastings (recommended by "L. E. K."), have been riddled through and through by later writers and critics.

May we speak, by the way, of Anne of England as "the childless Queen," considering that she was the mother of seventeen children? H. M. J.

The following game cannot be played in Northern climates, but it will doubtless afford amusement to our Southern readers, and it may be remembered for next summer mirth:

Dear Outlook:

A very pleasant game was gotten up at a little impromptu gathering in a mountain cottage, and it may give a suggestion to those who are seeking for easily arranged entertainments during the summer months.

A bunch of various leaves, gathered in a few moments, some sheets of paper, and a few pins, composed the materials. A leaf or cluster of leaves was pinned on each sheet, which was numbered. The company, provided with tally-cards, were requested to write, as they were passed, the name of the tree or plant to which the leaf belonged, opposite the corresponding number on the card. When the round had been completed, a correct list was read. If desired, prizes can be arranged for.

In the game, as played, there were twenty-five specimens of common plants and trees, and it was voted a great success from every point of view. J. M. C.

Dear Outlook:

Will you kindly help me through your "Notes and Queries," or some other way? I have taken your paper for a very long time, and remember seeing a plan of study for a club which had to do with cities—for instance, Florence, taking up its history, architecture, noted men and women, etc., etc., suggesting books to read whose scenes were laid there, etc. We have decided on some such plan of work for the coming winter. Can you tell me in what number this was printed? I am very anxious to find it. F. A. Y.

The paper for which you ask is out of print. Perhaps some of our readers will suggest a list of books on this subject which they have found valuable in a reading-class.

In answer to "H. H. R.," I make entire wheat bread the same as with white flour, only add a little sugar—a tablespoon to each loaf. Stir a thin sponge at night with one cake of yeast; scalded milk is best for wetting. Mold twice in the morning, the same as with white bread: One hour's baking if the loaves are of medium size. HOUSEKEEPER.

Our Young Folks

The School-Girls' Fund

The lending of money to members of a working-girls' club is not easy. The reason is that the girls who never have a margin, whose wages only meet their necessities from day to day, dare not assume an obligation that can only be met where there is at least the possibility of a surplus. Recently it was discovered that a family were living on less than a dollar a week; one dollar a week was the margin, over the car-fare and the payment of the weekly insurance which is the poor family's protection against the Potter's Field, of the one wage-earner, a brother. When work was found for the working-girl of this family, she could not do it; she had no strength left. It was accident that revealed the circumstances of the family. The girls who join the working-girls' clubs, as a rule, are the more intelligent and self-respecting of the working-girls; those who want to pay their own way; who wish to stand in neither fear nor favor of any man. To these girls the grace of receiving is not an easily acquired grace; they will learn this lesson this winter, if ever. The "friendship account" of The Outlook will be used for those girls whose bravery sometimes involves unnecessary suffering, which cannot fail to arouse sympathy and respect. To teach a working girl of independent spirit to accept an expression of friendship in the form of money in her hour of need is to broaden her sympathies, to enlarge her views of life, to teach her sympathy with those of her class whose weakness too often she despises. The following letter came with an inclosure of five dollars:

Dear Outlook:

Inclosed is a small contribution; I wish it could be more.

A WORKING-GIRL.

Another letter inclosing seven dollars said: "From a lady of more than fourscore years; a friend of The Outlook." Other contributions are:

H. B., Vt.	$5 00
In His Name	2 00
A. B., New Jersey	2 00
	$21 00
Previously acknowledged	159 25
Total	$180 25

The Memorable Trip of the Flying Scud

By William Murray Graydon

In Two Parts—I.

There had been a spell of bitter and freezing weather for nearly five days. Such a cold snap was unprecedented in the memory of the village boys. Indeed, even the oldest inhabitant of Mount Airy could not recall the like in mid-December. People stayed indoors as much as possible, and so did cattle. The wheels of the farmers' teams screeched like a litter of hungry young pigs. But the weather moderated during Wednesday night, and the next morning snow began to fall. It came down steadily and in fine flakes. The hard, frosted ground was in prime condition to receive it. By noon the village street, and the fields, and the country roads were covered to a depth of four inches. The green pine-woods looked as though they were decked in white bunting.

The boys did not know whether to be glad or sorry. They had been having great sport all week skating on Squire Hyde's mill-pond. After the morning session of school they went down with brooms and shovels and cleared the ice of snow. But when they returned in the evening the work was all to be done over again. They did not even put on their skates. They saw that it was useless to struggle against the Winter King.

"Come to think of it, I ain't sorry," said fifteen-year-old Bob Nixon, as he trudged homeward with half a dozen

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had gone over into the creek, and horse and man were drowned. On coasting nights the Rocktown boys always pulled their sleds home. Not for worlds would they have risked a spin around the bend. Even Mop Hazlitt had declared that the feat was impossible; and it took a good deal to daunt Mop. He was a chunky, undersized lad of sixteen, and was a sort of leading spirit among the Rocktown boys. His disposition was pugnacious. He was always ready for a fight. The development of this trait had been assisted by his companions, who never lost an opportunity of egging him on. Some of these lads were really vicious, though the fact never came out until the affair that I am going to relate. Heretofore the boys of both villages had always fraternized in perfect accord. Together they coasted down Bald Hill in winter, and fished and swam in the creek in summer. The leaders of the respective crowds, Bob and Mop, had been close chums. The rupture and subsequent feud dated from the previous October. The basis of dispute was a grove of chestnut-trees which lay across the creek, and were therefore on neutral ground. So, at least, the Mount Airy boys maintained. But Mop and his friends shared a contrary view, and claimed the trees on the ground of past "scutchings." The result was a fight between the two leaders, in which Mop came off second best. But Bob's party, being short in number, were worsted in the general scuffle that ensued, and had to retreat ignominiously over the iron bridge and up the hill. Since then hostilities had not been renewed. Each side believed that the other was only waiting an opportunity to fight, and each side prudently refrained from taking the initiative. Vague threats of what Bob or Mop intended to do traveled from one to the other.

Such was the situation when the first snow came, and it added an unusual zest to the commencement of the coasting season. The Mount Airy boys turned out ten strong that Thursday night. This made just a proper load for the Flying Scud, which was a long bob-sled of the ordinary pattern. It consisted of two small sleds fastened to a thirteen-foot plank. The fore sled was movable, and was controlled by a tiller.

The boys made three trips as far as the iron bridge, and thus broke in the road. Only two or three teams had traveled it during the day. The Rocktown crowd did not appear, nor were there any other sleds on the hill that night. The girls of Mount Airy, and some of the younger lads, prudently confined their coasting exploits to the gentle slope that led to the mill-pond. At nine o'clock the boys trudged homeward.

"I knew how it would be," said Tip Harman. "The Rocktown fellows are afraid to come up here."

"It looks that way," admitted Jim Stokes. "But then you can't tell; mebbe they don't know the coasting is good."

"Wait till next time," chimed in Bob. "That will tell. Good-night, boys. Here's my gate."

In the morning a slight drizzle of rain was falling, and the boys went to school with heavy hearts. But at noon it cleared off and blew up cold. By evening the air was bitter and stinging. Of course this made the coasting finer than ever. Promptly at six o'clock the Flying Scud and her crew reached Bald Hill. The road was shod with ice, and they whizzed down to the iron bridge like a streak. As they drew near the forking-place on the return tramp, chatting loudly and merrily, they were startled to see the Rocktown boys turn into the main road a few yards ahead of them. The enemy were seven in number. They had with them Mop Hazlitt's much-vaunted bob-sled, the King Coaster. They paid no attention to the Mount Airy boys, but as they trudged up the hill they made the night ring with derisive hoots and laughter.

"They're talking about us," muttered Carl Backus, wrathfully.

"Let 'em talk," said Bob; "as long as they don't say it to our faces. We needn't be afraid of them. We're ten to their seven."

"I saw Pug Davis in the crowd," declared Tip, "and Mart Eby, too. Each of them is nearly a match for two of us."

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This statement gave umbrage to some of Tip's companions, and the boys wrangled noisily over it until the top of the hill was reached. The King Coaster was ready to start down. There was light enough to recognize Mop seated at the helm.

Bob's party filed past in sullen silence, and wheeled their sled into position a dozen feet behind the enemy. During previous winters it had always been understood that the Rocktown boys had the right of way on the left of the road, while the right-hand side belonged to the Mount Airy lads. This was considered a fair safeguard against accident. Now, mindful of the old rule, both parties prepared to stick to it.

"You fellows can start first if you want to," cried Mop Hazlitt.

"We might run you down," added Pug Davis, in a mocking tone.

"The sled isn't made yet that can beat the Flying Scud," retorted Bob. "Go on. We'll show you something before you reach the iron bridge."

The Rocktown boys answered this boast with derisive laughter. Amid shouts of "Good-by, old slowcoach!" and "Catch us if you can!" the King Coaster scraped slowly over the brow of the hill. The crew of the Flying Scud tumbled quickly into place. As Bob grasped the tiller he leaned back and whispered loudly:

"Keep your feet up, you fellows. I'm going to do my level best to beat that machine. Shove off, Tip."

An instant later both sleds were whizzing down the ice-clad hill, with a space of fifteen feet between them. In the first quarter of a mile there was no perceptible gain or loss. The Mount Airy lads began to feel rather blue. The mocking laughter and jeers of their enemies floated back to them on the breeze.

"We'll never hear the end of it if we're beaten," said Jim Stokes.

"Just wait," replied Bob. "The Flying Scud hasn't settled down to her best yet."

A moment later this prediction seemed to be verified. The rear sled gained several feet on her rival, and the spirits of the boys rose accordingly. They gave a loud cheer. Bob was a little excited, and so it happened that he failed to adhere closely to the rule of the road. He unconsciously let the Flying Scud swing toward the center.

"Hurrah! we're gaining," cried Tip, as a sudden spurt still further decreased the distance between the two sleds.

To this day the supremacy of the Flying Scud is only a matter of conjecture, since destiny willed that the race should never be finished. The disaster happened thus: When the King Coaster was fifty feet from where the road forked, Mop jammed too hard against the tiller. It broke off from the perpendicular bar, and flew forward. It landed on the road, and instantly clogged the fore runners, much like the action of a brake. The natural result was that the sled swung around broadside, and in the twinkling of an eye the Flying Scud crashed into it with tremendous force. Frightened yells and the rending of timbers echoed far on the air. The fore truck of the luckless King Coaster was split and splintered. For an instant it literally rained boys as Mop and his companions sprawled, tumbled, and slid in all directions over the snow and ice. The Flying Scud stood the shock well, and without injury. It swung around and tipped over, scattering its passengers amid the débris of the rival sled.

Mop Hazlitt was among the first to rise. A big patch of skin was rubbed off his cheek and forehead, and one coat-sleeve was ripped from shoulder to wrist. He limped up to Bob with clenched fists.

"You did that on purpose, Bob Nixon," he yelled, angrily. "There was room enough to pass. You weren't on your side of the road."

"Yes, we were, Mop," Bob protested, in a pacific tone. "But there wasn't time to turn out; and, anyway, your sled took up all the room. I'm awful sorry the accident happened. I hope you ain't hurt."

"Hurt?" cried Mop; "ain't I, though? Just look at me. But I'll pay you up for this. You'll be sorry yet—you and your measly crowd."

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No. 33.—A lamp on the map of Asia.
No. 34.—Five small peppers.

[We will publish the best list of answers.—THE EDITORS.]

Sunday Afternoon

The Church of God [1]

By Lyman Abbott

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Ephesians ii., 19.

I wish to speak to you this morning concerning the Church. What is the Church? Not what is the congregational theory or Puritan theory of the Church, but what is the New Testament conception of the Church. For this purpose I propose to ask you to consider with me the meaning of four phrases which are used in the New Testament to designate the Church. For I think we shall find in each one of these phrases a spiritual significance, and in all of them grouped together the spiritual significance of the Church of God.

The Church is, then, first of all, a household; "the household of God," it is called in our text; "the household of faith," it is called elsewhere. It is a household of God because it is gathered about him—he its center. It is a household of faith because it is faith which binds it together and makes it one. What is it that makes a household one? Not four walls. Your son may be in California, your daughter may have married and gone to India; it may have been years since you have seen them, but still they are a part of your household, and when they come back across the sea or across the desert they come home—home. The household is not bound together by four walls. Nor is it bound together by agreement in opinion. It is not always the happiest marriage in which the husband and wife always agree with one another. It is good to know how to think alike in life, but it is also good to know how to differ in life. One son may be a Republican, and another son a Democrat, and a third son a Prohibitionist, and a fourth son a Populist, and yet all may be one loving family, bound together by a deeper bond than agreement in opinion.

First of all, then, the Church is a household of faith and a household of God. It is not bound together by separate walls in separate, individual organizations. The meeting-house is not the Church, and they that gather in the meeting-house are not the Church. If Congregationalism means, as I do not think it does, that any body of men and women gathering themselves together to do good in Christ's name constitute the Church of Christ, then I am not a Congregationalist. The Church is something more than mere separated, voluntary organizations, each having its own life, and each its own independent existence apart from all others. The Church of Christ is the household of God. And it is not bound together by a common creed, nor by a common activity, nor by a common method. All attempts to make the Church one by making it think one thing, and all attempts to make the Church one by putting it in one line of activity and under one method of government, are inevitable failures, whether the creed is a Presbyterian creed or an Episcopalian creed, an orthodox creed or a heterodox creed; whether the bond of union is an independent government or an Apostolic succession or a pope. The bond of union that unites the family of God is not one law, and it is not one belief; it is a heart of love, a loyalty to one common Master, as the household are loyal to the father and mother, and then loyal to one another, because each loves that father and mother. The Church of God will never be one until it treads up Paul's pathway to unity—one Lord, one faith, one baptism. One God, that is first. A God not of wrath in one church and love in another church, not of justice here and mercy there—one God. And, next, one faith. Not one great Apostolic Creed, Nicene Creed, Athanasian Creed, Westminster Creed, or any other creed, but one faith, one deep, abiding, permanent, rich spiritual experience. And then, and last of all, one baptism, one symbol, one exterior form that expresses the unity that has been wrought out in the life.

But the Church of Christ is something more than a household of faith. You know this word church is the translation of a Greek word, *ekklesia*, from which come our words ecclesiastic and ecclesiastical; and *ekklesia* is composed of two Greek words, *ek* and *haleo*—"to call out." The Church of God is made up of all those who have been called out of the world, and have followed the call, and are united together because they have heard that call and have followed it, and have joined themselves together in this household of faith. Moses comes to the children of Israel in Goshen with his message: I have come to you from the Lord God of Abraham, Isaac, and Jacob: follow me. And they rise up and follow him: not all of them; some of them are in comfortable homes; some of them are afraid of the wilderness; some of them shrink back from the perils of a great migration, and remain in the land of Goshen; but all they that hear the call and rise up and turn their back upon Egypt and its flesh-pots, and pursue their way that they may find the God who has called them, and worship him and become his people, are the *ecclesia*, the called-out. They are a nation, but they are more than a nation; they are a household made up of a congeries of households, but they are more than a household; they are an army marching to battle and victory, but they are more than an army; they are a body of men and women and little children called out by the beckoning hand of God, by the interpreting voice of Moses, leaving the world behind them and uniting themselves together in a common bond of loyalty to their God and Father. The years roll by. Israel is carried off from its promised land into the land of captivity; it remains there seventy years; then another prophet rises and again interprets the message of God: God bids you rise up and leave the land of your captivity and go across the desert to the promised land. Not all rise up; some prefer to stop in the land of their captivity; they have prospered there, as the Jews have prospered ever since, and do not propose to leave the land of money-making for the migration and the peril and the separation; but they that hear the call, they that rise up and launch themselves out into that desert, they are the *ecclesia*, the called-out, the Church of God. Again the years go by. Christ Jesus comes in the promised land; wherever he goes he says, The kingdom of God is at hand: follow me. Not all who hear his voice can understand his voice; not all follow. But some do. They leave their nets, their homes, their money-changing tables, their vocations, their farms, and sweep into the increasing procession, following him. And all who hear that voice and answer to that call, who put the world behind them and the kingdom of God before them, they are the *ecclesia*, the called-out, the followers of Christ. The centuries go by, and still men hear his call, and still men answer him, and still men follow him; and they that hear and answer and follow, they are the called-out, they are the *ecclesia*, they make the Church of God.

I remember in my childhood seeing the magnet drawn under a paper covered with iron filings, and as it was drawn the iron filings followed the magnet, and some clung to the magnet, and some others that could not get to the magnet clung to those that did cling to the magnet, and some did not get so near as that, but only clung to those that clung to still others that clung to the magnet itself. So the magnet drew its followers after it. So Christ has been going through the world, and some have come very close to him and have clung close to him, and some only follow those that follow him, and are content to call themselves Calvinists, or Arminians, or Wesleyans, or Brownists, or Bushnellites, or Beecherites, or Finneyites; yet still they are following those that follow Christ; even if they are sectarian, still they follow Christ, though afar off. The little child that looks up in its mother's face worships him, because he sees in the mother what is Christlike, and worships that. He, too, follows and worships the Christ. All

[1] Preached at Plymouth Church, Brooklyn, Sunday morning, January 7, 1894. Reported by Henry Winans, and revised by the auth r.

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those who hear the voice of the Christ, and all those who see his beckoning hand, and all those who are drawn by him, or by those who have been drawn by him —they make up this great *ecclesia*, this called-out, this Church of the Living God. "Like a mighty army moves the Church of God;" but it is more than an army; it is a body of householders, loving Christ, serving Christ, trying to become like Christ. When the camp moved out from Goshen, it was not only the able-bodied men that made up the *ecclesia;* the women and little children went too; and when the body moved out from Babylon, it was not only the able-bodied men and women who went, but the little children went too. And in that early Apostolic time when Christ called men and women to him, they brought their little children too. I will not quarrel with the Baptist respecting the method of baptism, or with the Quaker because he rejects baptism altogether, but my child belongs to Christ's Church because he is my child and I am in Christ's Church; baptized or not baptized, I bring him with me, and he is Christ's because I am Christ's; he is not to wait till he comes to man's estate and can enlist in the army; even in the cradle, he, too, is one of the *ecclesia*, the called-out; and when he is too little to go himself, his father may bring him in his arms and he may make part of Christ's great Church.

But this Church of God, this household, is something more than an *ecclesia*. It is the Temple of God—that is one figure; it is the Body of Christ—that is another figure. And they both mean the same thing. The ancient Hebrew law allowed no image of the Deity to be erected, but it did allow the Tabernacle to be erected, and later a temple, where God was supposed to dwell, and where his glory was supposed to be manifested, and where his people might especially meet him. And so the Church is the Temple of God. A mere tabernacle may easily be taken down, and moved off, and changed from time to time. A tabernacle in the wilderness and a temple in Jerusalem, one temple under Solomon and another temple under Herod. Not an unchanging structure, but unchanging in this, that God dwells within it and abides in it. The Church is the Body of Christ. The Christ comes to earth and dwells a little while preparing for his work, and then a very little while doing the work before men's eyes—only three short years—and then he goes away, and the Incarnation comes to its end. Does it? are you sure of that? No! he leaves a body behind him—not the body that was laid in the tomb, not the body that disappeared, but he calls out from the world those who followed him, and he says, You hereafter shall be my body; I will dwell with you; the Incarnation shall go on, and I will abide with you and will manifest and disclose myself to you and through you; in you I will do my work, give my message, bear the sin of the world. So the Church takes up the work which the Christ laid down, or rather Christ takes up the work in the Church which Christ laid down in Jesus of Nazareth. And still Christ dwells upon the earth, and still he delivers his message, and still he bestows his healing, and still he suffers the sins of humanity.

This is the reason why I believe in our home missionary work. It is not that the Sunday-school teachers who volunteer their services are skilled and professional teachers in the Bible, knowing the higher criticism, or the lower criticism, or any other kind of criticism, but because if their hearts have in them the touch and the presence and the love of God, they can carry their heart-touch to the faithless and the helpless and the loveless. This is why I believe in foreign missions; not because the missionaries are always wise, always consecrated, always saints, but because wherever the missionary goes there goes some message from this Church of God. It is the Body of Christ we are sending into India, China, Japan. That is why I want Plymouth Church to take up this work of church visitation among the poor of its own geographical parish. The charity organizations can distribute bread and coal and clothes better than we can; but we can carry the message of love, we can carry the Body of Christ, with us wherever we go; and to put new life into the heart is worth more than to put new coal into the grate.

So this Church of God, that is, Body of Christ, shows forth his glory, so still he manifests himself in us and about us, and we are the manifestation of him. Poor! oh, yes, but the best there is. And in some sense better because we have been so poor.

And the Church of Christ is, last of all, the Bride of the Lamb—the Bride of Christ. You remember how God, according to one of the stories of the Creation, when he had made man, brought all the animals before Adam, and Adam could find no companion in them all, and so he put Adam into a sleep, and out of his rib he made a helpmeet for him. I think there is a spiritual truth in that beautiful legend. Out of himself God has taken that which he has made in the beginning in his own image, and out of which he is making a helpmeet for himself. It is a great thing to be the servant of God, to be the servant of such a Master; it is a great thing to be the follower of God, the soldier in an army led by such a King; it is a great thing to be a friend of God, drawn close to him, loving him and getting some friendship in return; it is a great thing to be a son of God, living under his roof, sharing the paternal regard, reverencing him as a child; but to be married to God, that is greatest of all. For our wives are not our servants any more, and not our followers any more, and not merely our friends any more, and not our subordinates any more, but our equals and our lovers, and we need them and they need us. The figure is not mine, but the Apostle's. Out of such as you and I are, God is making his own companion, that he may be in loneliness no longer. As was beautifully said in one of our prayers the other Friday night, God needs us; he feeds us the bread of life, but we feed him also, for he needs love and longs for it, and we can give him the companionship of love; and the Church, that is, the household gathered about him, and the Church, that is, the army following after him, and the Church, that is, the body in which he dwells—this Church is his friend, his companion, the nourisher in some true sense of his life. He calls himself the Sun of Righteousness. The sun pours out its beams of light and warmth through all the ages, and is never exhausted, because into the sun are poured through all the ages the cold, dark, lifeless, good-for-nothing waste of the universe, which the sun turns into heat and light. So out of the very waste of humanity, out of its poorest and its lowest, poured into the heart of God, God makes faith and hope and love, and we nourish his shining by our loving.

There are some of you here this morning that are not members of the Church, and think you can be just as good Christians outside the Church as in it. Can you? Here is one household; the father and the mother have separated, and the children have separated; the son is living in one house, and the daughter in another house, and the husband is living in a third, and the wife in a fourth. Is that the kind of household you want to belong to? You will fight Christ's battles though you do not join his army? Very likely. But when the hour of triumph comes, and the long campaign is over, and the army gathers about its Commander, will you be content to stand there outside the ranks? For be sure that they only who have heard the battle-call and answered the summons shall hear the trumpet-call when it sounds the glory of victory. You also may have your reward, but not the reward belonging to the great host that has fought the battle in the past and is fighting it in the present. The King's garden is all glorious with flowers, so glorious that it cannot keep its glory within its hedges, but the wind catches up the seed and sweeps it out to the roadside, and some flowers grow there; and so love and faith and hope are nurtured in the Church of Christ, are carried without and beyond the Church, and flowers do grow by the hedgerows and by the roadside. But they do not represent the glory of the King's garden. In the day of Pentecost there were more than one hundred and twenty who loved and honored Christ, but there were only one hundred and twenty who belonged to his Church and gathered together to worship, to pray, to love, to honor him; and when the communion of the Spirit came down, the Father seeking once more to find his own, he did not go roaming over Palestine to find

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here one and there another; he came to where the body was gathered together in sweet and sacred communion, and there he found the communion which he wanted and bestowed the communion they sought. You can be a Christian without belonging to the Church; but when you go out through this open door, and turn your back on this bread and this wine and this communion and fellowship, you will not, cannot, share in the music that trembles in our hearts, or in the gladness that fills our souls, or in the fellowship that binds us together. You cannot look forward to the glory of our common victory, because you have not shared in our common household, our common battle, our common sense of the Divine presence, and our common communion with the God we love. I will not urge upon you joining the Church as a duty; I will not pretend that it is necessary as a safeguard; but the Church flings open its doors, and if you count it a privilege to enter into this household of faith, to join this army of the ages, to be a part of the glorious Body of Christ, to be the Bride of the Lamb, it will welcome you to the fellowship of the household of God.

The Father of the Faithful[1]

By Lyman Abbott

Abraham has passed into history with the designation of "Father of the Faithful." Dim and indistinct is his figure, little do we know about him, seemingly insignificant are his achievements; he died owning nothing in the land of promise except the grave of his wife, the Church and the nation which he had hoped to found still a remote prospect, to be realized in history only after centuries of waiting. Nevertheless, his name is pre-eminent among the heroes of history. His fame has gone far beyond the bounds of his own nation. Hebrew, Mohammedan, Christian, unite to honor him. Paul recognizes in him not only the father of the Jewish people, but the father of that great, invisible company of believers who are bound together by their spiritual faith. And ever since, by men as well as by God, his faith has been "reckoned to him for righteousness."

What, then, was this faith of Abraham?

It certainly was not a creed, long or short. He knew nothing concerning what we are accustomed to call the essential Christian doctrines. He knew nothing concerning either the Church or the Bible, for neither existed. He knew nothing concerning Christ, for as yet there were no definite promises of a personal Messiah out of which faith could construct a creed. Of course he knew nothing concerning Atonement, Regeneration, Inspiration, Trinity. He lived in a pagan land; was brought up to worship the sun and moon and stars; grew dissatisfied, as many another devout pagan has done; found it impossible in that land to attain to a truer worship; felt the heart-hunger for a God of righteousness, and determined to satisfy it, cost what it might; took his family, gathered his substance together, and started on a migration, "not knowing whither he went;" knowing only this, that he was determined to find a better worship, a truer religion, a more satisfying life, a holy God; and assumed that if he sought first of all the kingdom of God and his righteousness, all other things would be added unto him.

As his faith was not a dogma, nor the acceptance of a dogma, so neither was it merely trust. He did not propose to himself to "stand still and see the salvation of God." Trust is passive; faith is active. Or, rather, trust is faith passive when it cannot act. The passenger has faith in the captain, and trusts that if the captain is on deck all will be well, and so goes quietly to sleep. The watch has faith in the captain, and paces the deck and keeps watch in obedience to the captain's orders. I am a believer in faith-cure. So, when I am sick, I send for the most experienced and able physician I can find, and use the remedies God has stored up in nature; for faith consists, not in lazily doing nothing and trusting all to God, but in actively doing everything which he has put it into my power to do.

Faith, says the Apostle, is "the substance of things hoped for, the evidence of things unseen." It is spiritual vision. It is not a belief that there is an invisible; it is a perception of the invisible. In faith we look not upon the things that are seen, but upon the things that are unseen. And this perception cannot be distinguished from appreciation. You may see a picture and not appreciate it, but you cannot see the *beauty* in the picture and not appreciate it. Seeing is appreciating. Faith in a friend is not believing that he is a friend, it is appreciating the qualities in him that deserve, and therefore receive, our affection and esteem. Faith in Christ is not trusting that he will do everything for me, and therefore thinking I have nothing to do, nor is it believing that he lived and died, or that he lived that he might be my example, and died that he might be my Saviour. It is seeing his beauty, his glory; it is appreciating him; it is wishing to be like him; it is believing what he says, because *he* says it; it is, therefore, obeying him when he tells us to do something, and trusting him when he promises to do something for us.

Let us try to analyze this faith of Abraham, and see what light it sheds on the nature of faith in our own time.

He was dissatisfied with the pagan worship, the veneration of material things. He had a soul above idolatry—that is, the worship of symbols. He was discontented with himself and the life that he was leading. The spirit of reverence within him called for something more. The voice of God is rarely heard by the self-satisfied soul. The first accent of faith is heard in Tennyson's lines:

> O for a man to arise in me,
> That the man that I am might cease to be!

He felt a longing for something higher and better. He wanted to go in search of it. He felt himself in darkness, and saw a light, or at least felt a need of light. Like one groping in the catacombs and seeing in one direction a glimmer, he was ready to go toward that glimmer, however feeble and flickering it might be. The second experience of faith was his:

> Lead, kindly light, amid the encircling gloom,
> Lead thou me on!
> The night is dark, and I am far from home:
> Lead thou me on.

He obeyed this voice divine. How it came to him we do not know. How it comes to us we do know: sometimes in the inaudible voice within; sometimes interpreted by a prophetic voice without; sometimes by an incident, a providence, a startling and revealing event. He "was not disobedient to the heavenly vision." If he had been, it would have died out of his life. Paul declares that God will give eternal life to all them who by patient continuance in well doing seek for glory and honor and immortality. Such a seeker was Abraham. In this seeking was his faith.

This seeking cost him something. He took up his cross to follow the voice divine. He was self-exiled for conscience' sake. That he remembered and loved his native land and his kinsfolk is evidenced by a pathetic incident. In his old age he made his servant swear to go back to that land and those kinsfolk to get a wife for his son. From all these sacred associations he cut himself off, that he might follow the summons that came he scarce knew from whom, to go he knew not whither. The faith that was difficult for him is made easy for us; for the inaudible voice is translated into audible speech, and the invisible presence into a historical personage. He followed he knew not whom, and scarcely why. We know whom we follow, and whither, and for what life-service.

QUESTIONS

How do you suppose God spoke unto Abraham? Give illustrations from history of others who have forsaken all that they might follow and find God. Does anything signify as to the date of this narrative by the phrase, The Canaanite was then in the land? (Verse 6.) See Heb. xi., 8, and then answer the question, What light on the nature of faith does Abraham's migration throw?

[1] International Sunday-School Lesson for February 4, 1894.—Genesis xii., 1-9.

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The Religious World

Hard Times and Missionary Boards

The hard times are making themselves painfully manifest in the great decrease in contributions to the treasuries of the various missionary societies. It ought not to be so, but the fact is that people usually begin to economize first on their gifts to missionary and charitable objects. The pressure of the times is severe not only in this country, but in Europe. The London Missionary Society was greatly embarrassed a few months ago, and we have heard nothing of improvement in its financial condition. The last number of the "Evangelist" contains a letter from Dr. Gillespie, which shows that the Presbyterian Board of Foreign Missions is threatened with a debt of $127,000; that it is almost impossible to curtail the obligations already incurred, and that the demands for enlargement from the field are pressing and almost imperative. The American Board reports a decrease of over $14,000 during the first four months of the financial year. The Baptist Missionary Union shows a falling off of not far from $80,000 during the last year, when the receipts are compared with those of the year before. The Methodist Episcopal Church began the present year with a deficit of $109,000. These are startling figures, and they must never be read without remembering how terribly the missionaries, who are never paid more than a bare subsistence, must suffer by the slightest reduction in appropriations. With such a dark outlook from many societies, it is pleasant to be able to report that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Mission Boards of the Reformed Church, of the United Presbyterian Church, and of the Church of the Disciples, actually announce an advance in their usual receipts. We do not know whether there are any special causes for the difference in these reports, but it is a great pleasure to know that the cry of retrenchment is not being heard in all our societies. There are many reasons why it should be heard last in our gifts for missionary objects. Not only are the missionaries themselves unable to bear a cutting down of their salaries, but ground is lost which may take years to regain.

A Missionary Conference

A Missionary Conference was held at the Board rooms of the Methodist Episcopal Foreign Missionary Board in New York on Wednesday, January 17. Every missionary society in the United States and Canada was invited to send representatives, and, if we are correctly informed, sixteen foreign missionary societies from as many different denominations were present in the persons of their delegates. The object of the Conference was the interchange of opinions concerning the best methods to be pursued in the foreign missionary service. We believe that this was the second Conference of the kind which has been held. Such meetings show that the denominations are realizing, as they did not in the past, that the kingdom of God can be advanced only by the co-operation of all branches of the Church. Such meetings cannot be held without the absurdity of sectarian divisions becoming more and more evident. The Rev. Dr. F. F. Ellinwood, of the Presbyterian Board, was Chairman of this Conference, and the Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Church, was the Secretary. The list of papers was as follows:

How to Awaken and Maintain Intelligent Missionary Spirit in the Home Churches. The Rev. J. O. Peck, D.D.

The Development of Self-supporting Churches on the Foreign Field. (*a*) The Importance of this Measure. The Rev. J. N. Murdock, D.D. (*b*) The Best Means of Securing this End. The Rev. S. W. Duncan, D.D.

The Means of Securing Missionary Candidates of the Highest Qualifications. The Rev. Henry N. Cobb, D.D.

The True Relation of Mission Boards to Colleges on Mission Ground. The Rev. F. F. Ellinwood, D.D.

Practical Provision for Missionaries; as to Outfits, Houses, Salaries, Furloughs, Support of Children. The Rev. A. Sutherland, D.D.

Resolutions were adopted for the appointment of committees to make investigations and propose some plan at the next Conference by which missions in foreign lands may be made self-supporting. Such meetings as this ought to result in denominational comity on the foreign mission field. The evil effects of denominationalism are nowhere more apparent than when half a dozen different denominations are competing for the allegiance of heathen who cannot even understand the distinguishing traits of the various churches. Not only at home, but abroad, the cry for some kind of practical Christian union is rising all along the line.

The Death of Father Corrigan

The echoes of the great controversy in the Roman Catholic Church have hardly died away before there comes to us the news that the Rev. Dr. Patrick A. Corrigan, who was such a determined opponent of Bishop Wigger and of Cahenslyism in the Church, has passed from the earth. During his illness we are informed that there was a complete reconciliation between him and Bishop Wigger. It is well known that their relations had for a long time been seriously strained. Father Corrigan was fifty-eight years old, and was one of the most aggressive and brilliant priests in the Roman Catholic Church. He was a vigorous supporter of Archbishop Ireland and the liberal and progressive element in the Church. He was intensely American in his sympathies. From the moment Herr Cahensly proposed that German Catholics in this country should have German Bishops, and Catholics of every nationality Bishops of their own people, Father Corrigan was outspoken in his denunciation of the plan. The great work of his life was in Hoboken, where he built a very handsome church and one of the finest school-houses in the whole country, and where he gathered one of the largest congregations of any Catholic church in New York or vicinity. He has been a positive force in his own Church and among others than Catholics throughout the State and the Nation.

The Day of Prayer for Colleges

A circular has been sent to the various churches, signed by President Merrill E. Gates, Mr. Cleveland H. Dodge, and Mr. Cyrus H. McCormick, calling attention to what has been done by the College Young Men's Christian Association, and the significance of the movement as it is shown by its extent and results. Its influence has gone into many lands. It has branches in Ceylon, Japan, China, and, indeed, almost all the mission fields, as well as in Germany, Scandinavia, Great Britain, and France. There are five hundred and fifty Associations, numbering over thirty thousand students, in twelve countries. In America during the sixteen years of its history over twenty thousand students are reported as having through its agency become Christians, and three thousand are reported as having been chiefly influenced by the Association to enter the ministry. Over six hundred and thirty students have gone to the foreign mission field through the influence of the missionary department of the Association. To organize this work twenty-five men are needed in America and foreign lands. The gentlemen signing the appeal suggest that a collection for this cause should be taken on the Day of Prayer for Colleges, January 25, or at the weekly meeting nearest to it. This appeal is seconded in a letter from Dr. Alexander McKenzie, of Cambridge, who says: "The proposal to take special collections in aid of this work on the Day of Prayer for Colleges commends itself to me as appropriate and necessary." We add our cordial indorsement to the hearty words of Dr. McKenzie.

The Rev. T. E. Clapp, D.D.

In a recent number of The Outlook we mentioned briefly the resignation of the Rev. T. E. Clapp, D.D., from the First Congregational Church of Portland, Ore., to accept a call to Manchester, N. H. We feel that this fact is worthy of more than a passing notice. Dr. Clapp has been pastor in Portland for about eight years. During that time there has been a net gain in the membership of 137 per cent., the present membership being 673. At a meeting of the church held on January 4 strong resolutions concerning the resignation of Dr. Clapp were adopted by the church. They recognize his leadership in the denomination in the Northwest, and gratefully bear testimony to his great service in all good work in the church and community. In peculiarly significant terms the pastor's wife is linked with himself in the commendation contained in these resolutions. Few people at the East realize what a magnificent country has been opened in the Northwest, and how much of

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the future of our Nation is to be determined on the Pacific slope. The church which Dr. Clapp leaves will seat, if we remember correctly, twelve or thirteen hundred, is complete in all its appointments, and cost considerably more than $100,000. And this is but one of the strong and beautiful churches of that thriving Western city; quite as large are the edifices and the membership of the First Presbyterian Church, the Baptist, the Methodist, and the Episcopalian. Dr. Clapp is the preacher at the next meeting of the American Board, and we believe that he is the only corporate member of the Board from the State of Oregon. His place will be hard to fill, but few fields are more attractive, and the church should not long be vacant.

Grace Church, New York

We have perused with the greatest interest a copy of the Year-Book of Grace Parish, New York, which has kindly been sent us by the rector. Few persons are aware what a great work is being done in that parish. It is well known that Dr. Huntington has declined frequent offers of election to the bishopric, and that he was the first choice of Massachusetts as the successor of Phillips Brooks. We do not see how he could do a larger work in any diocese than he is now doing in the great church of which he is the honored rector. Grace Church in itself is not as large as many others in New York, but Grace Parish is one of the largest and most important. The staff of workers consists of the rector, Dr. W. R. Huntington, four assistant ministers, three deaconesses, two other women helpers, and one trained nurse. The first point which we wish to emphasize is the fact that this parish could never do the work which it is doing if it depended upon any one man for all its ministry. The "one-man minister" is the foe of real progress in large churches. A great congregation may be gathered to hear a popular preacher, but there must be more than preaching in the efficient management of any parish. He who does the preaching ought to be expected to do little besides. In this one parish are five men constantly at work, and in addition to them six women. Great emphasis is laid in the report upon the new Grace Chapel, which is soon to be erected in East Fourteenth Street, near First Avenue. Plans have already been accepted for this building, and most if not quite all of the $200,000 required for its erection has been raised. The new buildings will consist of the chapel, the hospital, with its three houses, a Sunday-school house, clergy-house, and boys' club-house. The forms of activity in the parish are numerous, and the book one which will well repay careful study. We find the following departments: "Religious Instruction of the Young;" "Missions at Home and Abroad;" "Industrial Education;" "Industrial Employment;" "The Care of the Sick and Needy;" "The Care of Little Children;" "The Visitation of Neighborhoods;" "The Visitation of Prisoners;" "The Promotion of Temperance;" "Friendly Societies;" "Library and Reading-Rooms;" "Fresh Air Work."

Resignation of Dr. Stuckenberg in Berlin

The letter of the Rev. J. H. W. Stuckenberg, D.D., to the Committee of the American Church in Berlin resigning his pastorate has just reached our hands. For more than thirteen years Dr. Stuckenberg has been at work in that city. Going abroad to remain but two years, he found the work so attractive that he accepted the call of the people, and has remained there ever since. A regular organization was effected in 1887. Since that time its growth has been constant and gratifying. Dr. Stuckenberg resigns because personal duties seem to urge a speedy return to America. In offering his resignation he refers to the prosperous condition of the church and its hopeful outlook; to the facts that $40,000 are in hand for the purpose of purchasing a lot and erecting a church edifice, and that the field was never more promising than now. He also says that in severing his relation with the church his own interest and that of his wife will not cease, but will be continued in this country. In reply to his letter the Committee of the church passed resolutions recognizing the faithfulness of Dr. Stuckenberg to his people, and saying that the raising of money for the new church has been almost wholly due to the pastor and his wife; that in public services and private ministrations he has ever been helpful; and with sincere regret it recommends that the resignation of the pastor be accepted, to take effect as soon as his successor has been chosen, and in any case not later than September 1, 1894. The ability and fidelity of Dr. Stuckenberg and of his wife also are well known in the United States, and the large number of American students in Berlin will be real sufferers by his removal from that position of responsibility. Great care should be taken in providing for his successor a man qualified to meet the peculiar demands of life in perhaps the greatest university city of the world.

The Rev. A. G. Brown's Twenty-seventh Anniversary

If Mr. Spurgeon has any real successor in London, it is not his son, Thomas Spurgeon, who is doing such excellent work in the Tabernacle, but the Rev. Archibald G. Brown, pastor of the great East London Tabernacle. Mr. Brown was one of Mr. Spurgeon's favorite pupils, and in his type of mind, theological views, and ways of expressing them, is very much like his great master. His church is one of the largest in London, and it is doubtful if any single church has a larger list of institutions connected with it for the uplifting of the people. Mr. Brown has just been celebrating his twenty-seventh anniversary in that pastorate. In his sermon he gave an account of the history and the progress of the church, and made a declaration of his theological views. We quote our facts from the "British Weekly" of January 4. "There are now," he said, "only three persons in membership who were members of the church at its formation thirty-two years ago. When I accepted the pastorate twenty-seven years ago, there were two hundred and fifty members, of whom fifty are still left. Now we have a bona-fide membership of twenty-four hundred. The last number on the register is 5,560, so that during my pastorate over five thousand have been added to the church, the vast majority of whom have been saved here. You cannot sit in a pew in the chapel in which some one has not been converted. It has been my privilege to baptize over four thousand people." As to his theological views Mr. Brown spoke with great positiveness. He said: "I came determined to preach the same Gospel which had proved God's power of salvation to me as it came from the lips of dear Sir Arthur Blackwood. I think I can say that that Gospel is on my lips now. During the twenty-seven years many changes have taken place, the neighborhood has greatly altered, a large population of respectable church and chapel goers have moved out into the suburbs, the fields have been built over. I am conscious that in some respects I myself have changed. I used to be 'Young Brown,' now I hear them speak of me as 'Old Brown;' but I stand theologically exactly where I stood then." We imagine that few others would be able to say that no changes had come to their theological thinking in twenty-seven years; but Mr. Brown is a worker rather than a theologian, and the quality of his work is proved by its results.

The Rev. John Hunter, D.D.

The first place in a recent number of the "Independent" of London is given to a portrait and discriminating account of the Rev. John Hunter, D.D., pastor of Trinity Congregational Church, in Glasgow, Scotland. Congregationalism is not supposed to thrive very well in Scotland; yet it has many strong churches in that country, which has given to English Congregationalism some of its most honored leaders, among whom may be mentioned Wardlaw, McAll, Campbell, Professor Legge, Dr. Raleigh, Dr. Hannay, Dr. Macfadyan, Principal Fairbairn, and the Rev. Andrew Mearns. Trinity Church was long famous for the unique ministry of Dr. John Pulsford. Dr. Hunter's previous pastorates were in York and in Hull. He is known now as one of the very strongest preachers in the United Kingdom. For a time the liberality of his utterances placed him under a ban, but, as it has been seen that he is in the truest sense conservative and constructive in his thinking and preaching, he has gradually come to occupy the place which his great abilities and lofty character fit him to adorn. In his preaching we are informed that he always reads his sermons. In his interpretations of truth there is that spiritual insight, that felicity of expression, that magnetism of utterance, which can be described by no word so well as genius. As yet Dr. Hunter has published no sermons. He has devoted much atten-

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tion to the improvement of the devotional part of the church service, and has published a book of such services. He has also made a collection of hymns, entitled "Hymns of Faith and Life," which is gleaned from the choicest religious poetry, but is hardly a book for popular use in public worship. We are inclined to think that, all things considered, John Hunter is to-day the strongest preacher in Scotland. He limits himself to that one work, seldom lecturing, seldom appearing in the newspapers; but in the pulpit, with his audience largely composed of students and professors from the University, he ministers with inspiring power to those who can appreciate the great verities of the spiritual life.

The Calvinistic Methodists

The Calvinistic Methodists constitute the Presbyterian Church in Wales. It was to their theological college that the late brilliant and lamented Professor Evans went when he left Lane Theological Seminary. The returns of this branch of the Church for 1893 furnish some interesting figures. There are 1,282 churches, 139,648 communicants, and 292,628 hearers. In the Sunday-schools there are 192,000 teachers and scholars; the number of ordained ministers is 706, of whom 482 have pastorates, there being 670 churches in their care. There are also 359 recognized lay preachers. The contributions for all purposes for the year 1893 were £213,923. There are many strong men connected with the Calvinistic Methodist Church, the most prominent of whom just now is probably Principal Edwards, of the Theological College at Bala. The Welsh people are proverbially a religious people, and among the strongest religious forces in that principality undoubtedly must be reckoned the Calvinistic Methodists.

Gleanings

—Each pastor in the Presbyteries of St. Paul and Minneapolis is assigned a subject and prepares a lecture on "Church History." By a system of exchanges these lectures are delivered in every church of that denomination in each Presbytery during the winter season.

—The Very Rev. Dr. William John Butler, Dean of Lincoln, died in London on January 14, at the age of seventy-six. He was made Honorary Canon of Christ Church, Oxford, in 1872, and was Canon of Worcester from 1880 to 1885. In the latter year he was made Dean of Lincoln. He was the author of a number of sermons and essays on religious subjects.

—Mr. Dwight L. Moody, the well-known evangelist, assisted by Mr. Sankey, is to hold a series of meetings in Washington, D. C., beginning on the 7th of February and continuing one month. The work in Washington will be Mr. Moody's last previous to sailing for London. His invitation to visit that city comes from clergymen of England, including 183 of the Established churches.

—We are asked to state that the Rev. Thomas L. Gulick, lately from the Hawaiian Islands, is now in this country and is ready to preach for churches seeking a supply. He was at the islands when the ex-Queen was dethroned, and, having full knowledge of the facts, is prepared to lecture on the recent revolution there, its causes and its results. Mr. Gulick can be communicated with at 180 Madison Street, Brooklyn, N. Y.

—Professor Booker T. Washington will hold the third annual Conference for the Black Belt negro farmers, February 21. There will also be meetings of negro women and of teachers connected with the Conference. In the Conference reports last year mention was made of the building of a Baptist church which, in honor of Spurgeon, was named the Tabernacle. A lady in England, reading this, purchased a picture of Spurgeon and sent it to Mr. Washington with the request that it be framed and hung in the Tabernacle. This has been done, and the Rev. Mr. Jeter, the pastor, is a most happy man.

—Dr. Talmage has announced his opposition to a proposed plan of selling single sittings in the Brooklyn Tabernacle for ten cents a Sunday. It was devised to aid the effort to better the church finances after the floating debt was paid off on the basis of twenty-three cents on a dollar last year. Dr. Talmage said: "The trustees compliment me by thinking that I could conduct services with admission tickets, but they are mistaken. Such an arrangement would offend the whole earth. Such things are done in England, but they would never do in America." On Sunday last Dr. Talmage surprised his congregation by stating his intention of resigning next spring, on the twenty-fifth anniversary of his assuming the pastorate. The cause is the financial troubles of the church.

Books and Authors

The Life of Dr. Pusey[1]

It is over ten years since Dr. Pusey passed away, in 1882, and in that interval the one Englishman who, at the time of his death, was unanimously selected to be his biographer has himself been called to follow him. Two volumes of the extended biography which Canon Liddon had prepared have recently been published, and cover his life from 1800 to 1846. Two more are to follow, and to contain the story for the next thirty-six years. They will mark the period of his constructive work as the leader of the later development of the Oxford Revival, and show how he set forth in convincing terms the practical catholicity of the Church of England, which Newman first doubted and then denied. The two volumes now published contain the story of Dr. Pusey's boyhood, youth, and early manhood. It is a patient and faithful record of whatever was interesting or significant in the career of one whose individuality, if not his personality, and thoughtful and earnest piety had a great deal to do with the present character of the English Church. Many will be hindered from reading this biography because Canon Liddon has been very liberal in his use of materials in the first volume, and has described with apparently unnecessary fullness what is often unimportant in his earlier career. But no one can deny that his portraiture of Dr. Pusey in the second volume is wonderfully interesting, and meets the demands of one who is portraying one of the three leaders who had most to do in restoring catholic principles to the Church of England. The picture which is presented of the notable Oxford Movement is simply masterly. Dean Church has written the story of the Oxford Movement from the inside, as he saw it; Cardinal Newman has told the story in his "Apologia;" Isaac Williams has made his personal contribution in a brief "Autobiography;" the life of Archbishop Tait travels over the same ground from the liberal point of view; and in Mark Pattison's "Memoirs" and in the volume entitled "Principal Shairp and His Friends" the leaders in this movement are sketched with a free hand. More has been expected of Canon Liddon's biography than from any other book that has attempted to deal with the great Church Revival of the century, and the just anticipations of those who are interested in it will be realized. Canon Liddon restrains himself from every temptation to excess of statement or elaboration. Whenever important points are treated, no pains are spared to give accurate and full information, and his opinions are never wanting where they are demanded.

We have not space here to give an extended account of Dr. Pusey's life. He was a delicate youth, early disposed to a devout life, and a great student from his boyhood. He was marked out as an Oxford Don from the first, and there was nothing remarkable in his boyhood or youth except his rightness of mind and heart in all the details of life. When he was graduated from Oxford, he studied for a short time in Germany, and his first work was on "The Theology of Germany." In this he took more liberal views than he ever entertained afterwards, and it was a work which he never cared to republish. It was the immature writing of a young man. From the first he was marked out as a scholar and a learned divine, and it was seemingly by accident and position that he was drawn into authorship. He never claimed to be a popular writer, and he never can be. His writings were all religious, many of them controversial, and most of them occasional and dependent upon immediate results in their character. This is not to be understood as an estimate of their importance or value, but rather of their form and subject. Dr. Pusey was first and chiefly known by having his name given to the Oxford Movement. This was against his wishes, but it was a name which he could not prevent the use of. The "Tracts for the Times" were first issued in 1833, and it was not

[1] *Life of E. B. Pusey, D.D.* By H. P. Liddon, D.D. Edited and prepared for publication by the Rev J. O. Johnson and the Rev. Robert J. Wilson. Vol. I. (1800–1836). Vol. II. (1836–1846). Longmans, Green & Co., New York.

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until 1835 that he became known as a contributor to them by signing his name to his articles. This was done chiefly in order that he might bear the responsibility for his own, and because his treatise on "Baptism" expressed opinions which were opposed to the then prevailing views of baptism in the English Church. When "Tract 90" appeared, he was, like Keble, in full accord with its opinions, and believed, as Newman, its author, believed, that it explained the English Articles in a proper interpretation, though it was one that had not been put upon them before.

The publication of "Tract 90," and the currency which its condemnation gave to the "Tracts for the Times," extended the new movement from a local work at Oxford to the whole Anglican communion. It gave Newman and Keble and Pusey a position of leadership in the English Church which they had not desired, and which was thrust upon them. They each and all avowed their responsibili , and when "Tract 90" was condemned they stood fait fully by Newman during his persecution. It was not then apparent, as it is now, what an influential work they were doing. It was the initiation of new elements, or rather their restoration, to the Church of England, and any view of the "Oxford Revival" which regards it as the only important movement in England during the nineteenth century is limited and provincial. It led to the restoration of catholic principles to the Anglican communion, but it opened the way to a complete restatement of the issue between England and Rome, and it prepared for the development of the Broad Church school of thought, in which Maurice and Tait and Stanley were leaders, and which was the necessary complement of the Church Revival in another direction. Dr. Pusey never considered any other side of the question than the one which he believed in. This was the limitation of his nature, and it was also the limitation of Newman; and one is strongly impressed in these volumes with the sincerity and the narrowness of these two men in their views of Christianity. It was not that they did not hold the truth, but that they were satisfied with what seemed to them large but were really narrow views of it. Dr. Pusey could not believe, until he was obliged to, that Newman would go to Rome; and Newman could not accept the fact that Dr. Pusey would not follow him to Rome as a matter of duty. Nothing is more tender and pathetic than the revelation here given of the intimate friendship which these two men had for one another, and of the tenderness of their personal feeling while they were growing apart in their religious convictions; and yet their fidelity to what each believed to be the truth was such that no personal issues had any weight in determining what they should do. Newman decided to go to Rome in 1845, and while he was maturing the change of opinion which led him to this result, Dr. Pusey was gradually and unconsciously becoming the center of the Oxford Movement in its new phases in the Church of England. He had such confidence in the catholicity of the Anglican Church that after a little he stayed the conversions of people to Rome, and was the first and foremost of those who defended the English Church against those who had distrusted it. The full story of his constructive work yet remains to be told; but it is evident in these volumes that Dr. Pusey's education and preparation until his forty-sixth year were for a greater work than he had yet undertaken. This was laid upon him by Newman's defection to Rome, and this part of the biography leaves us at the point where Dr. Pusey is at the parting of the ways, where his character begins to stand out in a new light. The further volumes in this biography will be awaited with eager interest. The biography is almost entirely subjective and personal in its character. It deals very little with outward incidents, and is almost wholly a portraiture of thoughts and opinions that have no expression in public affairs.

We have already referred briefly to the volume by Dr. James Johnston entitled *Reality versus Romance in South Central Africa*. The author is a man of remarkable originality and vigor. He is a physician, and his residence was for many years in Jamaica. He conceived the idea that it would be a good form of missionary work to take some of the black Christian natives of Jamaica to Africa, and to use them as missionaries among the African people, their brothers in race. This plan he carried out two years ago, and although the immediate results were not as favorable as he had hoped for, Dr. Johnston believes that, if the way is first properly paved, the project may be carried out in the future with great success. Dr. Johnston traveled across the whole of South Central Africa, covering a distance of about four thousand five hundred miles, his journey being made almost entirely on foot and without any white companionship. His journey took him as far southeast as Mashonaland and as far northeast as the mouth of the Zambezi. He tells us, as the result of his observation, that the natives of Africa have been much maligned by reckless explorers who have disregarded the personal and property rights of the villagers. Dr. Johnston did not find it necessary to fire a shot all the while he was in Africa; and not only did neither himself nor his men suffer violence at the hands of the natives, but he was able to bring all of his native carriers back to the coast with him, not one having been lost by death. This is a remarkable record, and goes far to establish Dr. Johnston's position as to the recklessness and criminal carelessness of many explorers. Perhaps the greatest interest of this book attaches to its thorough and radical treatment of mission questions. The author visited many stations, and gives a frank and unprejudiced account of what is being done, and in particular of the causes of failure in mission work. He argues with great force that the much-praised plan of self-supporting missionaries is entirely fallacious; that the difficulties of sustaining life are so great for a white man in Africa when he is thrown on his own exertions that he has time for nothing else than to toil, and that many years are wasted before even a beginning can be made in missionary work. Moreover, he shows that the natives, instead of being more easily approached by this method, are, in point of fact, very apt to despise missionaries who place themselves at the lowest social level. Those who are interested in the subject of African missionary work will find in this book a great number of sensible and practical suggestions about the preparation for the work and the best means of carrying it on. As a record of exploration and travel the book is also interesting throughout. It has an excellent map, and is profusely illustrated by finely printed process pictures from photographs taken by the author, who shows true artistic skill in the selection and treatment of his subjects. The book is one which is bound to create a stir in the missionary world and to thoroughly interest those who are following the development of the great continent of Africa. (The Fleming H. Revell Company, New York.)

Professor H. H. Boyesen has prepared an excellent *Commentary on the Writings of Henrik Ibsen* (Macmillan & Co., New York), a volume of about three hundred pages, which contains a general introduction, biographical, critical, and explanatory; and fifteen chapters on the different dramas of Ibsen, beginning with "The Comedy of Love" and ending with "The Master Builder." Professor Boyesen has been a careful and a sympathetic student of Ibsen, as his book abundantly shows, but he is by no means an idolater, and his work, while it constantly emphasizes the strong qualities and the effective points in Ibsen's work, indicates at the same time the limitations of the dramatist's conception of society and life and the limitations of his literary art. The introduction is in its way one of the most sensible and intelligent discussions of Ibsen which has been printed; for most of the discussion about Ibsen has been characterized by intense partisanship. His critics have seen no good in him, and his idolaters have seen no evil. As a matter of fact there is, of course, both good and evil in him. Professor Boyesen's book is constructive rather than destructive, and, like every real interpretative work, is written from a sympathetic standpoint; but the critical attitude is not forsaken. The style shows occasional haste, or at least carelessness, and some of the chapters are less satisfactory than others, but the Commentary is sensible, judicious, and intelligent, and will admirably serve as an introduction to the study of one of the most interesting and individualistic of modern writers.

The Evangelical movement in England was the origin or mainspring of the Free Church in Scotland, and the Free Church represents in an especial way the Evangelical school of Scottish Presbyterianism. Buckle was right when he mentioned Spain and Scotland as the two congenial homes of ecclesiasticism; but between the ecclesiasticism of Spain and that of Scotland there is a world-wide difference. The ecclesiasticism of Scotland is democratic and popular. The Assembly is the real governing organ of the Scotch. Out of the fervent evangelical piety arose the revolt against all that looked like Erastianism, all that seemed to deny that Christ is the Head of the Church. In 1843 the secession from the Establishment was made, and Peter Bayne, LL.D., contributes to its jubilee *The Free Church of Scot-*

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land: Her Origin, Founders, and Testimony. Dr. Bayne, with skillful pen, sketches the characters of Chalmers, Andrew Thomson, Hugh Miller, Robert Candlish, Macgill Crichton, William Cunningham, Thomas Guthrie, and James Hamilton. There is a freedom of diction in this book which we do not resent, but we may be allowed to object to the deliberate use, in a work of serious writing, of such expressions as, the Evangelical revival "caught on" (p. 36), and "Lord Brougham in fine form" (p. 116). Dr. Bayne closes by offering the Free Church as the most feasible ground for the organic union of the Protestant denominations. (Charles Scribner's Sons, New York.)

The remarkable sale of M. Imbert de Saint-Amand's series of histories of French epochs and famous French women will undoubtedly continue in the case of the latest volume—*The Last Years of Louis XV.* Yet, though the subject is one of the most interesting he has touched, the book, considered simply as literary work, is not one of his best. There is altogether too much apostrophizing and interjaculating in it; and the moral sentiment, though always correct, is sometimes wearying. The use of the historic present, too, is not so easy to carry on in the English as in the French. The book is mainly concerned, of course, with the life of Madame du Barry, and with the wretched last days of the King. Perhaps the strongest chapter of the book is that in which the deaths of Marie Antoinette and the Du Barry are contrasted. (Charles Scribner's Sons, New York.)

Mr. Gleeson White, himself a clever English writer of prose and poetry of the new school, has compiled in *Book-Song* an anthology of poems about books and writers from the pens of modern authors. The collection is well made, and the poems themselves are entertaining and pleasantly bookish. American writers are well represented, and the work of Eugene Field, F. D. Sherman, Irving Browne, Clinton Scollard, and J. K. Bangs really compares very well with even that of Dobson, Gosse, Swinburne, and Le Gallienne in this particular field of work. Mr. Aldrich's "Friar Jerome's Beautiful Book" certainly has no superior in the book. The volume is neatly and prettily made. (A. C. Armstrong & Son, New York.)

We are glad to see the great questions of the regeneration of modern life taken up in a careful way and in a serious spirit by writers of fiction. It shows how widely the best and noblest instincts of our day are being aroused. *None Such; There will yet be Thousands*, by Emory J. Haynes, is a sociological story. In the plot there is a somewhat strained and improbable shaping of events, but the outcome of the story is dramatic. The style lacks an experienced and urban air, and the characterizations are a trifle unsophisticated, but the *morale* is elevated. The problem dealt with is that of the duty of wealth to the people. (The North Publishing Company, Boston. $1.25.)

Dr. Walter Scaife's *Florentine Life During the Renaissance* patently shows that the author has studied well in four languages. He is familiar with his Symonds and Roscoe, his Botta and Villari, Burckhardt and Grimm, Taine and Thomas, and he has given attention to the original sources in the two Villani, Guicciardini, Machiavelli, Varchi, and the other Florentine chroniclers of long ago. His scholarly work in its hideous purple cover may not at once come into wide notice, but its well-ordered phrase, its dispassionate tone, and its flavor of the "Seminar" will commend it to all students, and through them to the general public. (The Johns Hopkins Press, Baltimore.)

The Child's Handbook for Collecting Stories and Pictures of Animals is a novel device—part scrap-book, part natural history—for the purpose indicated in the title. A scientific classification of animal life is followed by blank pages for each genus and order, on which the child is expected to paste pictures of animals which he has identified as of the right species. Thus it is hoped that he will be amused by having "something to do," will learn something of science, and will form a taste for natural history and good reading. The idea strikes us as being better than its execution as here carried out. (W. B. Harrison, 59 Fifth Avenue, New York.)

We desire to call the attention of art students to the publication of a second edition, in one volume, and condensed as much as possible, of *A Century of Painters of the English School*, by Richard Redgrave and Samuel Redgrave. The history begins with William Hogarth and comes down to the present day. While not sympathizing with the Pre-Raphaelites, this book says that the influence of that school was not altogether injurious in its effect upon contemporary art. This work is compendious, and occupies a distinct place in the history of art in England. Its pictures are few, and are wretchedly engraved. (Charles Scribner's Sons, New York.)

Literary Notes

—The newest "Life of Dickens" is now being prepared by Mr. Thomas Wright.

—A new novel by Mr. Richard Harding Davis is about to appear. Its plot unites New York with Tangiers.

—Moving into the shop from which a shoe-dealer had changed to a larger one, a bookseller hung out the following sign: "Brains clothed where formerly feet were covered."

—A volume from the pen of "the new Barrie," namely, "Bairacraig," by Gabriel Satrun, is attracting attention in England. The author's name is thought to be a pseudonym.

—It is said that Mr. James Whitcomb Riley contemplates writing a drama of rural customs and life in Indiana, that the play-going public may become acquainted with the Hoosier dialect.

—Moleschott's heirs have given his valuable library, containing over forty thousand medical, scientific, and philosophical works, to the Academy at Turin, where the teacher began his labors.

—Dr. Edward Everett Hale has written an appreciative sketch of the late Edwin Lassetter Bynner, whose "Agnes Surriage" and "The Begum's Daughter" obtained such wide reading.

—Mr. James Schouler has decided to extend his "History of the United States under the Constitution" by another volume, embracing the Civil War and the administration of President Lincoln.

—On the fly-leaf of a volume of Emerson's writings which the late Professor Tyndall picked up by chance at an old book-stall, a volume which first acquainted him with Emerson, are these words: "Purchased by inspiration."

—Mr. William Winter is preparing a biography of his friend and everybody's, Mr. Joseph Jefferson. The book will be brought out by Messrs. Macmillan & Co., in a style uniform with that of Mr. Winter's biography of Edwin Booth.

—Mr. Howells thus apostrophizes New York: "It is like the ugliness of some great unwieldy monster, which looks so helpless and so appealing that you cannot quite abhor it, but experience a sort of compassion for its unloveliness."

—"Self-Help" has been translated into every European language, including Czech, Croatian, and Turkish, and also into Japanese. In England alone about 180,000 copies of the book have been sold. Dr. Smiles, having finished his own memoirs, is now busy writing a life of the potter Wedgwood.

—That dignified and admirable literary journal, the Chicago "Dial," has recently added an interesting feature in the form of a letter on New York Topics from the pen of Mr. Arthur Stedman. Mr. Stedman has a large acquantance with literary matters and with literary people, and his letters are full of information.

—There lately died a Saxon Councilor of Justice by the name of Boehr. He had been the intimate friend of Schopenhauer, concerning whom he left a great many note-books reporting the philosopher's familiar conversation and criticisms of men and things. The publication of these note-books will be eagerly awaited.

—"La Revue de Paris," the latest fortnightly, starts off with flying colors. Alphonse Daudet has written a story for it, "Quinze Ans et Mariage;" Paul Bourget has given it one entitled "Idylle Tragique," and Ludovic Halévy is represented by his new novel, "Deux Jeunes Filles;" while, in addition, it contains an unpublished work of Renan's—an essay on Philo of Alexandria.

—A series of inedited or rare works concerning Dante are now appearing monthly in Italy, and are sold at twenty cents a volume. Each book is to number over a hundred pages. The first published is "Postille alla Divina Commedia," by the late Salvatore Betti. The editorship is that of Count Passerini, who is the moving force of that well-known periodical, the "Giornale Dantesco."

—"Vernon Lee" (Miss Violet Paget) receives repeated and laudatory references in the last volume, just issued, of Professor d'Ancona's "Manuale della Letteratura Italiana." Miss Paget's account of life and literature during the eighteenth century in Italy was translated into Italian, and has thus found more distinguished notice than it has yet obtained in England or America.

—In a modest little house in the Rue Oudinot, a quiet street of the Faubourg Saint-Germain, François Coppée has lived for the past twenty years. There died his mother, to whom he was such a devoted son, and the poet will not exchange old associations for a finer residence. He has never married, but lives in the same simplicity as when, a hard-worked employee at the Ministère, he supported his mother and sisters, and only at night found relief from drudgery in writing verse.

[For list of Books Received see page 198]

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With Our Readers

Correspondence

The Anarchists

To the Editors of The Outlook:

Under the caption "Anarchists in Hard Times," Mr. Jno. Gilmer Speed makes a number of incorrect statements in The Outlook of November 11. According to these, Anarchists, judged by those he has met, are of two sorts—briefly, fanatics and fools. He adds, in a kind of parenthesis, that he has never met any Americans among them. Regarded in the light by which Mr. Speed was probably illumined in writing said parenthesis, there is very little in it. There is no virtue in being born in any particular part of the globe, national vanity to the contrary; there are quite as many fanatics and fools among the Americans as any other people, and I who say this am an American. From a sociological standpoint, however, the fact (if it were a fact) of there being no American Anarchists would have great significance. It would prove either that social reformers had not calculated all the factors that produce the movement called Anarchism (which its exponents declare to be the result of two co-operating tendencies: socialization of industry, brought about by mechanical invention, and decentralization of authority, the logical outcome of the political revolt in the last century), or it would prove that like causes do not produce like results, since these factors are even more prominent in America than in Europe.

Mr. Speed, however, has been unfortunate enough to express himself without sufficient information. Anarchism is a plant of native growth, and is, indeed, indebted to a profound though comparatively unknown thinker, the American Josiah Warren, for its first formulas. These were set forth in a little pamphlet called "True Civilization," appearing about 1830, thus antedating by a decade Proudhon's great work, "What is Property?" In the year 1851 Stephen Pearl Andrews, a noted New York controversialist, who, it will be remembered, defeated Horace Greeley in the columns of his own journal, published a collection of lectures first delivered in Mechanics' Institute, under the title "Science of Society." In his preface Mr. Andrews acknowledges his indebtedness to Warren; and this elucidation of the latter's principles is one of the pillars of Anarchism.

Mr. Speed's analysis of the fanatic class is as follows: "Uneducated men who, without much mental force, try to think out unaided a theory of government through which all suffering, all crime, all unhappiness, all injustice, would be eliminated. They know next to nothing of history, . . . and have nothing to guide them save their own crude notions." Yet Mr. Speed calls Proudhon the founder of Anarchism, and Proudhon was a member of the Academy of Besançon, a literary giant, and not only a student but a writer of history. Elisée Reclus, whose house was searched by the French Government on suspicion of implication in the Vaillant affair, is one of the greatest living geographers; his authority is quoted by "Appleton's Cyclopædia." Peter Krapotkin, a noted contributor to such journals as the "Forum," "Nineteenth Century," etc., is probably the greatest living exponent of Anarchism. He has treated the subject, not only as a political principle, but placed it upon a biological basis. (See articles on "Mutual Aid" and "The Scientific Bases of Anarchy" in the "Nineteenth Century," Nos. 120, 126, 165, 170.) John Most, than whom probably no one living has received more abuse and misrepresentation, once debated a historical question in Berlin, his antagonist being Professor Mommsen, an acknowledged authority on history, and the Berlin daily press gave the victory to Most. Mr. Benjamin R. Tucker, of New York, the leading American Anarchist, translator and publisher of Proudhon's works, the famous "Kreutzer Sonata," and numerous others, was at one time assistant editor of the Boston "Globe," and later of the New York "Engineering Record." Dyer D. Lum, recently deceased (by the way, of Puritan descent), has left a valuable memento of his historical studies in his "Eighteen Christian Centuries."

Names might be multiplied, proving that Mr. Speed has spoken too hastily; but I pass to his assertion concerning the Anarchistic ideal. It is untrue that Anarchists try to plan a theory to do away with the several "alls" enumerated. But they do apply the scientific method of research to the facts of crime, injustice, etc.; and they find that a large proportion of these arise from a system of production by which mankind is divided into owners of materials and tools upon one side, and owners of labor power only on the other. They do say that by these means the former is enabled to dictate terms and to absorb a portion of the latter's product. Like Mark Twain's Tom Sawyer, the owners of materials have permitted the negro to whitewash the fence on condition that they be paid for having a fence to whitewash. Anarchists, in common with Socialists, therefore, question the monopoly of materials. They see that so long as it exists the absorption of products by the non-producer must continue, thus destroying, eventually, the purchasing power of the workers (witness our recent panic) On the question of abolishing monopoly, however, Anarchist and Statist part company. And it is precisely as students of history that we declare for the abolition of the State; because history shows those peoples to have been progressive, and their spirit enduring, which reduced government to its minimum, and left as much scope as possible to the individual. Greece lives to-day; her spirit, risen from the submerging waves of Roman militancy and Middle Age ignorance, is the dominant spirit of western Europe and northern America. It is this spirit which Anarchism invokes. It calls upon the individual to trust himself; it declares its supremacy; the perpetual right of secession; in other words, that governments "derive their just powers from the consent of the governed," and when the consent is withdrawn the right of government is ended. It teaches that, as society is not the creature of government, but of human needs, society will die only with the death of human needs; that forms of administration being necessary so far as interests are common, those persons having such interests will of necessity unite and agree to such rules as are adapted for the time, just as any voluntary society does now; that co-operative production will be so administered, not because any statesman in his superior wisdom plans it so, but because the people, perceiving their own interests, will thus move along the line of least resistance. It does teach that involuntary idleness and poverty, with their resultant ills, will thereby be abolished.

Thus Anarchism, instead of being, as asserted, a war on *property*, is precisely the assertion of property, or that which is proper to the individual. It is the war of the "Individual and his Own" against the State and legal theft. And if any one will take the trouble to go and see Justus Schwab, whom Mr. Speed not only wrongs as a man, but misrepresents as to his principles, he will find one who will correctly define and defend property, a definition and defense much needed by credulous believers in the present institution of robbery called property. So much for the fanatics; I would like to say a word for the fools, but lack of space forbids.

VOLTAIRINE DE CLEYRE.

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The New Anti-Lottery Company

To the Editors of The Outlook:

We appreciate your ringing words against the Louisiana Lottery, which now flourishes in Puerto Cortez, British Honduras, and in Port Tampa City, from which place a steamer (the Breakwater) plies in .he interest of the Company to the British island where the drawings are made.

I have visited the great brick building of the "Graham Printing Company," seen the printing-presses, the four great vaults with steel doors and combination lock. The business is to center here hereafter—that is, as much of it as can be carried on without violating United States law. The Plant Company anticipates a great increase in its express business. It seems that the steamer leaves immediately after the drawing. E. P. HERRICK.

Tampa, Fla.

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The Indian Question

To the Editors of The Outlook:

Now that the public mind is intensely excited upon important National questions, it would seem that the no less important Indian question is in danger of being ignored; that the progress of the Red Man in education and civilization during the last decade has been so marked that the people regard as unnecessary present aggressive action on his behalf. But who shall say this, when there is now a bill before the Senate asking for still further additions of power to the Act passed March 3, 1891, which will render it possible to get damages from trust funds due living Indians for "alleged deeds of dead sinners," and without service of process upon the defendant tribe? Some of the damage claims are twenty-five years old, whereas claims against white men must be paid within a certain time or they are barred by statute of limitation. The aggregate of these claims is stated to be nearly double the trust funds possessed by all the Indians of the country. Who shall say there is no need for present action when there occurs with every new Administration an almost entire displacement of the prominent officials in the Indian service, who by a term of service have acquired experience and a knowledge of their wards, their places taken by those who are necessarily ignorant of their duties, as well as of the characteristics of the people for whom they must care? One great need of the hour is a law "removing the appointment of Indian agents from the arena of politics, providing for their selection upon merit tests, and securing permanence of tenure during fitness and good behavior." This need is being emphasized more and more by those actively interested in the Indian, one instance of which may be seen in a series of resolutions passed at the last meeting of the New York City Indian Association, among which are the following:

"*Resolved*, That this Association heartily indorses the resolutions passed by the Women's National Indian Association at the annual Convention in December last, and would especially emphasize the importance of those resolutions urging the increase of appropriations by Congress for the education of all Indian children of school age; increased appropriation for field matrons, who, the experience of the last two or three years proves, have been most useful in preparing Indian women for the home duties of civilized life; of the one urging that the personal fitness of agents and their adaptability to the peculiar duty of caring for their wards be regarded by the appointing power as of the utmost importance.

"*Resolved*, That this Association regards the success of the experiments of the last six years in Indian education and civilization as clearly indicating the Indian's capacity for intelligent citizenship, and that the practical disposal of the Indian problem would be a matter of a few years only, were it not that with each incoming Administration there occurs an almost entire change in the personnel of the prominent officials in the Indian service, which change necessarily impedes the approach of the time when the native American shall become a self-supporting, useful part of the body politic.

"*Resolved*, That to get 'the Indian out of politics' all friends of the Indian, whether in associations or as individuals, must unitedly and persistently appeal to the people through the press, secular and religious, and through the spoken word, until a public sentiment in favor of the application of Civil Service rules to the entire Department of Indian Affairs is created, so strong and general as to induce the Nation's Representatives to accede with alacrity to the demand of its constituents.

"*Resolved*, That this Association being now,

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as heretofore, interested in the various departments of the Women's National Indian Association, would especially recommend to its members an increase of effort in the work of the missionary department, so as to hasten the time when missions shall be established in the thirty tribes yet unreached by Gospel influences." A. T. G.

New York City.

Civil Service Reform

To the Editors of The Outlook:

"What is needed to give the spoils system its death-blow" is to take the appointing power from the President, and make the offices elective, except the President's Cabinet, foreign ministers, etc. The proposed "Anti-Spoils League" is on the old "Civil Service Reform" plan, and, like it, will be a failure. Life-tenure is un-American. The people prefer the spoils system.

In the year 1888 I circulated the following petition, getting about fifty signatures (only one person refused to sign it), and sent it to my Representative in Congress, General Weaver, who wrote me, approving the object of the petition, and said he would present it to Congress. Of course one humble petition would receive no attention. If one-half of the time and talent which have been devoted to the life-tenure plan had been given to the elective plan, the spoils system would now be a thing in the catalogue of evils past:

"To the Honorable Senate and House of Representatives of the United States of America, in Congress assembled:

"We, the undersigned voters of ——, belonging to all parties, do respectfully submit and urge you to take the necessary constitutional process to remove the appointing power from the President to the people—that is, make all the offices elective, except the President's Cabinet, foreign ministers, etc. For these reasons:

"First, We believe that the appointing power is not in harmony with government by the people.

"Second, That it is a corrupting thing, fast destroying the purity of elections, and when that is done our political experiment will soon end.

"Third, If the party in power, or expecting to come into power, had no offices to give away, the election of a President and a Congress would be upon measures of public interest, entirely free from personal promotion or emolument, excepting the candidates.

"Fourth, Were the offices elective, the President and Congress would have all their time to devote to their duties, uninfluenced or harassed by office-seekers.

"Fifth, The motive to fraud (an imminent danger) at Presidential elections would be reduced to a minimum. Therefore, for the peace and welfare of our country we most sincerely urge this important matter upon your consideration, hoping you will make the necessary legislation called for in our petition, for which we shall ever pray." J. J. D.

Notes and Queries

Dr. Abbott's article on "The Meaning of Bethlehem" is exceedingly interesting, and perhaps entirely sound, and yet—and yet—it isn't to me altogether satisfactory. The "incredible view of the Incarnation" is, in the way Dr. Abbott puts it, incredible to me; the "credible" view is, in the main, far preferable; if the last ten lines were made to conform to the seventeenth of John, it would be altogether true. Was not the life of Jesus *more* than "one human life" "full" of God? Did not the mind of Jesus, in his later years, carry memories of a pre-existence? In going "to the God who gave it," did his spirit go as a human spirit? I like to insist on the miraculous birth. The Resurrection is substantiated by facts outside of the Gospels; the miraculous birth has less evidence; possibly it is not as important as the Resurrection; but, as regards their relation to so-called natural law, both are in the same category; and if there is convincing corroborative evidence of the Resurrection, is it not logical to say that the Apostle and companion of Jesus was well informed concerning the manner of his Lord's birth? W. P. W.

We entirely agree with you that there is a mystery in the Incarnation—in other words, a mystery in the infinite which we finite children cannot fathom. If the article on "The Meaning of Bethlehem" was supposed to afford a complete definition of the relations of the Son to the Father, it was misapprehended. It was intended only to indicate the way in which we can best approach that mystery, and come the nearest to the heart of it; rather, the way in which that mystery can have the greatest spiritual force in our lives. The writer of that article believes both in the Resurrection and in the miraculous birth, though he holds the latter to be both less clearly established and less vitally important than the former.

I would like to inquire what are regarded as the best helps for a teacher in Old Testament history. Is the "Old Testament Student" very desirable as a help? If so, will you inform me of the place and price of subscription? Will you give me publishers and prices of such books and periodicals as you consider among the best for one teaching young women in college? S. A. T.

Mr. Beecher once answered such a question by naming the Old Testament as equal to any of the books. With this in hand, Professor Toy's primer, "The History of the Religion of Israel," furnishes a good outline, with questions, and also a full list of various authorities and reference-books. (This is published at 50 cents by the American Unitarian Association, Boston.) Read also the article "Israel" in the "Encyclopædia Britannica."

What public libraries in the city of New York allow young men to take books to their lodgings? Under what regulations can books be so taken? W. H. S.

The New York Free Circulating Library; stations at 49 Bond Street, 135 Second Avenue, 251 West Thirteenth Street, 49 West Twentieth Street, 226 West Forty-second Street, and 1943 Madison Avenue; the hours are from 9 A.M. to 9 P.M. The Free Library of the General Society of Mechanics and Tradesmen, 13 East Sixteenth Street. Any properly vouched for applicant may obtain books at the above libraries.

Will you refer me to a brief and concise treatise on the Unitarian faith or doctrine? Has Dr. Abbott written any book along the same line of doctrine which would contrast his belief with that of the Unitarian? F. H. S.

"Unitarian Affirmations" is a suitable book (American Unitarian Association, Boston). Dr. Abbott has written no book of the sort you indicate.

From Berkeley, Cal., a correspondent sends the report of a newspaper controversy, in which Professor Howison, of the University, is criticised for certain theological expressions, and inquires whether the Professor is right or wrong in the mooted points, viz.: Professor Howison holds that reverence for an unknowable deity, such as an agnostic conceives God to be, is rationally impossible. In this he is certainly right, though he somewhat laid himself open to his opponent by using the word "incomprehensible" as equivalent to unknowable, which it is not. Professor Howison also holds that we do not believe doctrines *because* they are in the Bible, but we "believe in the Bible because certain of its teachings appeal to our judgment and conscience as eternally true and good." That this is our view our readers hardly need to be informed. If but a solitary statement anywhere in the Bible be rejected, the rejecter is virtually bound to side with Professor Howison.

In an interesting article in a late number of your paper, upon "Electricity upon the Canal," at the seventh line from the end it says, "The Erie Canal was opened in 1821." It—the date—may be a printer's error. The Erie Canal was eight years in being constructed, and was opened October 26, 1825 (*vide* "Stone's Narrative"). W. S. H.

Can any one tell me where I can obtain any colored fashion-plates for the years 1831, 1835, 1836, 1837, also 1884, 1885, 1886? I am making a collection of old plates, and wish much to obtain these numbers. Mrs. E. S. Heath, 446 Classon Avenue, Brooklyn, N. Y.

Dr. E. C. Bissell, of McCormick Seminary, has an arrangement of the Pentateuch similar to that which "N. C. R." inquires for in the Outlook. His address is 20 Chalmers Place, Chicago. C. E. B.

In reply to question of "N. C. R." (January 6), "Bissell's Pentateuch in Colored Inks" is published by Belknap & Warfield, Hartford, Conn. T. S.

An Appeal to the Christian Public

Experienced workers realize that there is a greater danger in this time of want than even that of hunger. It is the imminent peril of so distributing the gifts of a generous public as to put a premium on idleness and vice, and to discourage industry, economy, sobriety. From the modest, industrious, temperate poor there already rises the cry that idlers are fed while those whose rooms are neat and whose lives are upright are left to suffer and even to starve. Such an injury would abide and work evil long after the present stress shall have passed away. This result is not the intention of those who are giving, nor of those who are distributing. It is owing to the forwardness of the less worthy, and the proper modesty of the deserving. The most difficult and delicate part of the work is not the raising of the funds, it is their wise distribution. Men and women have hearts which may be cheered or discouraged, as well as bodies which may be fed or starved. Hunger does not crush out, but rather intensifies, their sense of the fitness of a level head accompanying a generous heart and hand. The New York City Mission calls attention to its equipment for the discriminating work which now needs to be done. The churches, "De Witt Memorial," on Rivington Street, "Broome Street Tabernacle," on Broome Street, "Olivet Memorial," on East Second Street, and the "Italian Church," at the Five Points, are each and all in fields of great need. Not only are these churches strategically located, but they are also admirably equipped for the present emergency. In addition to pastors of wide and long experience, there is connected with each of these centers a band of intelligent, refined, trained young women, who have given years to house-to-house visitation in these fields. In addition to these workers there are also trained nurses, who are sent to the families where there is sickness. Besides having the advice and co-operation of the pastors, they are under the direction of Mrs. Bainbridge, Superintendent of the Woman's Branch of City Missions.

Equipment, information, experience, and the long and noble record of the City Mission are a guarantee of beneficent and wise work.

The City Mission, therefore, makes an earnest appeal to a generous public, and holds its force ready to distribute food, clothing, fuel, and in cases of dire need to aid in meeting the rent, if only the funds and materials for the same are intrusted to it.

Thoroughly evangelical, yet undenominational, its aim has ever been to lift up the fallen, to encourage the struggling, and to set the rescued to work, without distinction of race or creed.

Contributions sent to Constant A. Andrews, Treasurer, or to Mrs. L. S. Bainbridge, Superintendent Woman's Branch, 105 East Twenty-second Street, will be gratefully acknowledged. (Signed)

Morris K. Jessup.
A. F. Schauffler.
Ambrose K. Ely.
John Sinclair.
John E. Parsons.
Henry S. Wilson.
William E. Dodge.
Arthur H. Scribner.
Joel E. Fisher.
Walter T. Miller.
J. Cleveland Cady.
Rev. John Hall, D.D.
Rev. D. J. Burrell, D.D.
Rev. Howard Duffield, D.D.
Rev. Roderick Terry, D.D.
Rev. H. T. McEwen.

There was a very rich farmer who would never own that he had anything to be thankful for in the way of profits. The parson once said to him during a fine harvest season: "Come, Mr. Jones, you can have nothing to complain about this year, at all events!" "I can't say that," said the farmer. "Still, you can't say what is amiss." He thought a bit and then replied, very grudgingly: "Well, you see, there will be no spoiled hay for the young calves."—*Troy Times.*

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The Greer Loan Association Plan

As is well known, Dr. David H. Greer is the rector of St. Bartholomew's Episcopal Church, New York City. In his mission work on the East Side he has long been aware of the chronic misery caused by the usurious interest of the pawnbrokers, those bankers of the poor; but the acute suffering of this winter has quickened his determination to check, if possible, the cause of that misery. In a week or two, therefore, Dr. Greer hopes to have in active operation, in the neighborhood of East Forty-second Street, a Loan Association, including both a pawnshop and a chattel mortgage bureau, which will benefit needy persons without detracting either from their purse or their self-respect.

Practical efforts have already been made in behalf of the poor man struggling in the clutches of the pawnbroker. The generous plan of Mr. Alfred Bishop Mason was interestingly outlined in The Outlook for May 6, 1893, by Mr. Wilton Tournier. But, through starting on too large a scale, through difficulty in raising capital in these hard times, or from other causes, the schemes hitherto planned have not materialized. Fortunately, Dr. Greer has sufficient capital at hand for his enterprise, so the primal question is solved. Boston has tried loan associations through two societies latterly, and with abundant success. The first is a purely mutual benefit affair, and has made almost too much money. The second is that association fathered by the Hon. Robert Treat Paine in connection with the United Charities. At last, these businesslike methods, and those of the French *mont de piété*, are to have some worthy imitators in New York.

The rich man does not conduct his commercial operations without credit. When he wants money he goes to his bank, puts up collateral, and pays a fair interest. But when the poor man wants to borrow, he goes to the pawnshop, and may put up, perhaps, as good a proportionate collateral in some petty piece of personal property as does the rich man, for which he pays no fair rate, but most usurious interest. The law allowing pawnbrokers up to thirty per cent., because, as is alleged, their business embraces such risks, is not only an unjust but an outrageous piece of legislation. Should Dr. Greer's scheme have healthy growth, he will be able to point to its success as his unanswerable argument in petitioning for new law-making on this subject. In addition to the legal interest, the poor are further fleeced at most pawnshops by the charge for "care," or for "hanging up," yet the pawnbrokers are not responsible for damage by fire, smoke, water, or insects. In the new plan, the trifle of interest charged would, in the first place, save much self-respect, and, in the second, would pay many a rental and many a coal or grocery account which must now go unsettled until better times, thus further paralyzing trade. Landlords and shopkeepers will not stand this sort of thing more than a month or two; then comes eviction or suing, with their attendant horrors. But suppose the pawned goods are not redeemed? says somebody. Then another good will be accomplished in their being finally sold at a pittance to needy persons seeking just such a bargain.

Not only will this plan help the very poor, but also those who feel the pinch of poverty during times like the present. Perhaps all the money saved against a rainy day is gone; then comes the question of the pawnshop, for there is always some piece of clothing or furniture which can be spared for a time if necessary. But to people not reduced to starvation, the horror of the pawnshop is so great that they endure tortures rather than resort thither. Were there some place such as the Greer plan will establish, where applicants would not lose their self-respect, all this additional suffering might be avoided. In connection with this it should be remembered that the plan includes not only the ordinary pawnshop, but also a chattel mortgage business. In this way double results will be attained, and the Association saved from the pawnshop plane.

Nor should the economic good reached in creating a new center of industry and hence giving employment to more wage-earners be overlooked. There would be required a superintendent and his associate heads, bookkeepers, clerks, cleaners and repairers of clothes and furniture, and, above all, responsible agents, who will thoroughly investigate the character of applicants—for no person whose circumstances are not personally known may receive help. In consequence there would be a riddance of those who wish to procure money for some unworthy object, or who want to dispose of articles which they may have stolen.

Perhaps the most practical feature of Dr. Greer's plan is his resolution to begin at the bottom. He says that were a company formed with, say, $200,000 capital and a large building offered for offices and storehouses, he would still insist on beginning in a small way and growing to these great things. Advances up to fifty dollars will be made at the lowest rate of interest consonant with a strict business management. No rate will be decided on at present; it may be five per cent., two, or even one. The Association will not be started with the idea of much profit, but neither with the idea of loss. Either extreme would defeat the end in view. The economic features of the plan are just as essential as the purely charitable. It ought to succeed. It is a good thing in itself; the times are ripe for it; and, last of all, its development may lead to better legislation.

About People

—To endow a chair of geology at Drury College, Springfield, Mo., an institution open to both sexes, Judge Melvin Gray, of St. Louis, has given $25,000.

—The Boston "Transcript" says: "Daniel Webster still lives to some people in this country. Letters are occasionally received at Marshfield post-office addressed to 'Hon. Daniel Webster.'"

—One of the revived Boston clubs is the Twentieth Century. Among the members are Messrs. John Fiske, Edward Everett Hale, Edwin D. Mead, Charles G. Ames, William Ordway Partridge, Herbert Ward, and the Rabbi Schindler.

—The only example of a nobleman who is a duke in both France and Germany is that of the personage who is in France Duc de Talleyrand, but in Germany Duc de Sagan, a province of Silesia. Strange to say, the Duke is popular in both countries!

—Mr. Sargent's American birth hardly stood in the way of his recent election as an associate of the Royal Academy, but his French training certainly delayed this official tribute from the Britons to eminent ability and achievement long since recognized elsewhere.

—The new Protestant Episcopal Bishop of Vermont, the Rev. A. C. A. Hall, has recently received the honorary degree of Doctor of Divinity from the University of Oxford, the degree being conferred by Dr. Bellamy, the President of St. John's College, acting as pro-Vice-Chancellor.

—It is said that the recent English tour of Paderewski has brought to that pianist and composer no less a sum than $100,000. On no occasion before in England have all the seats been sold a week in advance. Paderewski gives little heed to his vast popularity, however, and is hard at work on his Polish opera.

—Dr. Henry Drisler, who is Dean of the Columbia School of Arts as well as Jay Professor of Greek, finishes this coming June his fiftieth year of active service. He has just written to the Board of Trustees asking that he be retired and made professor emeritus on the completion of this half-century of service in Columbia.

—It is not widely known that Bishop McNierny, of Albany, who died a fortnight ago, was the last surviving member of that historic mission sent abroad during the Civil War to prevent the recognition of the Confederacy by England and France. He was Secretary to the three Commissioners, Archbishop Hughes, Thurlow Weed, and Bishop McIlvaine.

—The armless painter of Antwerp is famous, but it will be news to many persons to learn that an English artist is struggling against the same frightful odds. When a mere boy, Mr. Bartram Hiles lost both his arms in an accident, but still so dominant was his disposition for drawing that his lessons went on, the poor lad holding the pencil in his mouth. He then became a student at the Merchant Venturers' Schools, winning a scholarship there which entitled him to study at South Kensington, where he won honors enough to send him to Paris. An exhibition of Mr. Hiles's pictures has just been announced at Bristol.

—The most fortunate American architect in receiving foreign honors seems to be Mr. Richard M. Hunt. He is not only a member of the Vienna Society of Architects and Engineers, of the Central Society of French Architects, and an honorary member of the Institute of France, but last summer he became one of the seventeen foreigners honored by the gold medal of the Institute of British Architects. He was already one of the three foreign architects belonging to the Accademia di San Luca of Rome. A month since he received a new honor enjoyed by few but Frenchmen and by no other American, in being elected to the place vacated by the death of Matejko, as an Associate Member of the Académie des Beaux Arts.

—Mr. Donald G. Mitchell's seventy-two years do not prevent him from taking long daily tramps in the woods near his picturesque home "Edgewood," his place of two hundred acres on the heights above New Haven. "Ik Marvel" may well believe in walking, for it once saved his life. Consumption was hereditary in his family, and he avoided it by tramping for two years over Europe. Even now he continues his cross-country walks, every summer walking across the State of Connecticut and back. The farm near Salem, Conn., where Mr. Mitchell once lived and recorded his "Reveries of a Bachelor," has just been purchased by Mr. James De Wolf, of Norwich.

—Princess Bismarck, who is a great lover of England, recently wrote to a friend there as follows: "Your little Isle of Wight is truly a garden of the gods. Proud as I am of my husband, the thought comes to me sometimes that we would have been both happier if Providence had designed your beautiful old England as our field of activity. Although politics are strange to me, I cannot refrain from repeating what I have often said: Know that if I had had the choice of a nationality, I should have chosen to be a free Englishwoman, fresh, cultivated, trained in liberty for an active life, and looked upon by my husband as something more than a zero or a plaything. With all my heart I love old England."

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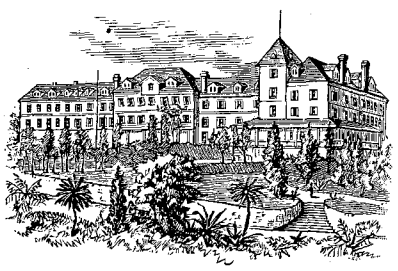

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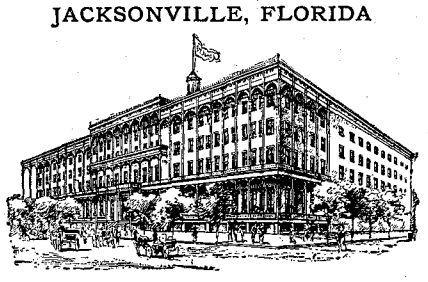
Largest hotel. In beautiful orange grove. Attractive and homelike. Moderate rates. M. E. GOULD.

DE LAND, FLORIDA

Mrs. C. P. Swift will be glad to communicate with those looking for a pleasant boarding-house. Rates reasonable.

THE ST. JAMES

JACKSONVILLE, FLORIDA



The leading family hotel. Faces St. James Park. Accommodates 500. Seven hundred feet of veranda for promenade. Health, comfort, and good cheer are three of the most prominent and constant guests at the St. James. For illustrated pamphlet and rates address

J. R. CAMPBELL, Prop.

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THE HARLAN HOTEL in the great pine-forest belt. 120 miles below Jacksonville, on the A. & W. branch of the St. Augustine & Indian River R.R. A quiet, comfortable, homelike hotel. Boating, fishing, billiards, bowling, etc. Northern management. Third season under Miss S. KEMPE.

FLORIDA

Magnolia Springs Hotel

Send for illustrated book.

WM. F. INGOLD, Proprietor.

ORLANDO, FLORIDA **SAN JUAN HOTEL**

New Brick Hotel. Now open. All modern improvements. Also **THE UPLANDS, Bethlehem, N. H.** Open July to October. F. H. ABBOTT, Prop.

THE PLAZA **ROCKLEDGE, FLORIDA**

Located on highest ledge on **Indian River**; amidst 30 acres of bearing orange grove. New and elegant; accommodates 300. Send for booklet.

I. H. PECK, Owner and Proprietor.

THE ABBEY, St. Augustine

First-class accommodations. Rates—$2.00 and $2.50.

Mrs. A. B. ABBE.

"THE FLORIDA"

ST. AUGUSTINE, FLA.

Beautifully and centrally located. One square from Cathedral, Post-Office, Old Slave-Market, etc. Highest natural ground in city. Excellent water and well-shaded lawn. Superior accommodations at reasonable rates. Capacity, 250. J. T. SKILES, Prop.,

Formerly of Luray Inn, late of Eseeola Inn.

The "LORILLARD VILLA" **St. Augustine, Fla.**

Mrs. J. V. HERNANDEZ & SON, Mgrs. For rates send for circular and cards.

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"THE ST. GEORGE"
ST. AUGUSTINE, FLA.
Corner of St. George Street and the Plaza
The select family hotel of the city, thoroughly comfortable and homelike, and first-class in every respect; unexcelled cuisine and service; within a moment's walk of the Ponce de Leon, Cathedral Bay, etc. 8th season.
C. D. TYLER, Prop.

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Hotel San Marco
A modern hotel in a superb location. Perfect sanitary appointments; liberal management; reasonable prices. Capacity, 500. Music by
The Imperial Hungarian Gypsy Band
Send for terms and circulars. BLANCHARD & HAGER.

INDIAN RIVER HOTEL Titusville, Fla. —Under new management. Situated on bank of the river. Fishing and hunting in abundance. Guides, dogs, and yachts connected with hotel. The home of the sportsman. Direct railroad connection with all points in Florida. Telegraph office in house. D. B. MATHESON, Proprietor.

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HARNETT HOUSE
SAVANNAH, GA.
Remodeled and enlarged. Electric cars to and from all Depots and Wharves. **Rates reduced to $2.00 per day.** M. L. HARNETT.

THOMASVILLE, GA.
Piney Woods Hotel
SEASON OPENS DEC. 16, 1893
M. A. BOWER, Proprietor.
For particulars, rates, etc., address
WM. E. DAVIES, Manager, Thomasville, Ga., or
Fred H. Schofield, Windsor Hotel, N. Y. City.

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Hotel Altamont { Eutaw Place, Baltimore
A most charming spot to spend the winter. A novel feature—sun parlor on top of house, overlooking the City of Baltimore and Chesapeake Bay. Healthiest mode of heating in the world. Chattolanee Springs Water served without extra charge. For illustrated book address The Outlook or C. WARNER STORK, Proprietor.

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Superior table and accommodations. Miss J. RUSSELL.

THE LENOX
LAKEWOOD, N. J.—This new Hotel has every modern improvement. Address D. H. PAUL.

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BAKER HOUSE, Vineland, N. J.
Pure air, pure water, no malaria. Open year round. Terms $2 per day, $7 to $10 per week.
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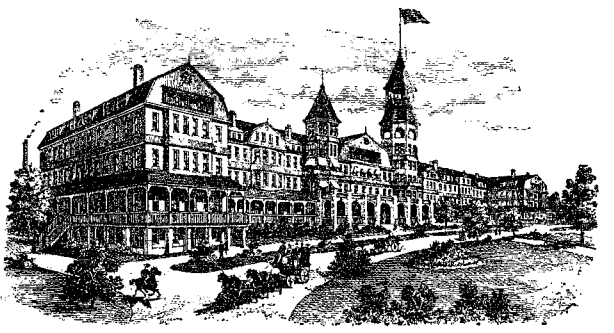
The Jackson Sanatorium
DANSVILLE, NEW YORK
(ESTABLISHED IN 1858.)
Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.
Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.
Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.
On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc., address J. ARTHUR JACKSON, Sec'y.

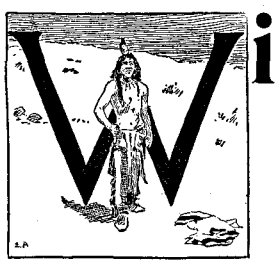
BERMUDA
The West Indies, The Sandwich Islands

Full, impartial information in regard to tours or trips to any of the above points, and information as to the hotels and boarding-houses. The Recreation Department of The Outlook is at your service.

LOOKOUT INN LOOKOUT MOUNTAIN, TENN.



Now Open for 1894
The grandest scenery in America. The most delightful winter climate. The finest hotel in the South. Trains every 15 minutes from Chattanooga to door of the Inn. Stop-overs allowed on all through Florida tickets on all railroads.
D. B. PLUMER, O. L. FRISBEE, Managers.



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LAKEWOOD
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Address H. J. CATE, M.D.

AIKEN, SOUTH CAROLINA
WINTER RESORT for HEALTH and PLEASURE. Driest Climate in the United States, except points of great altitude in the Rocky Mountains.
HIGHLAND PARK HOTEL
FIRST-CLASS IN EVERY RESPECT
Electric Lights, Elevator. Pure Spring Water. Perfect Drainage. Pure Milk from our own Dairy. Unexcelled Cuisine. Billiard Room, Ladies' Billiard Room, Bowling Alley, Tennis Courts, etc. Good Livery. Hotel grounds embrace 350 acres Pine Forest. **Now Open.** For circular and terms address **B. P. CHATFIELD, Proprietor.**

AN IDEAL HOME
Perfect appointments; beautifully furnished; scientifically conducted. An even summer temperature the year round.
IF YOU ARE SEEKING HEALTH
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ALMA SANITARIUM
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Two Mineral Waters
Write for Illustrated pamphlet.

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A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Massage, Electricity, all baths and all remedial appliances. Saratoga waters and winter sports. New Turkish and Russian baths. Send for illustrated circular.

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ASHEVILLE, N. C.—**Board,** at a pleasant house, centrally located. Large, sunny rooms; attractive grounds. Northern management.
Mrs. H. N. LOWELL, 77 Charlotte Street.

THE SWANNANOA ASHEVILLE N. C.
Strictly good, medium-priced, all-the-year family hotel.
R. R. RAWLS.

North Carolina

ARE YOU GOING SOUTH?
Write for Descriptive Circular of

Oakland Heights Hotel
ASHEVILLE N. C.
location, appointments, and climate perfect.
HEALTH RECREATION REST

(For other advertisements in this department see following page.)

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North Carolina

MOUNTAIN PARK HOTEL

HOT SPRINGS, N. C.

A Perfect Winter Resort. Altitude, 1,800 Feet. Dry pure air and mild equable temperature. A first-class hotel with all modern improvements. **Through Pullman cars** from **New York** daily 4:30 P.M., via Pennsylvania R.R. **Sanitary arrangements unsurpassed.** Luxurious marble baths supplied with natural Thermal waters, a specific in cases of gout, rheumatism, and insomnia.

Dr. Schuman Leclercq, with large experience gained from nine years' professional service at **Carlsbad, Austria,** is the Physician in charge.

WM. G. DOOLITTLE, P. B. BODEN, } Managers, Hot Springs, N. C.
or JOHN D. KEILEY, Prest., 19 Whitehall St., N. Y.

South Carolina

AIKEN, S. C. Busch House

Rates, $2 per day. Special rates by week.
HENRY BUSCH, Proprietor.

CHARLESTON HOTEL

CHARLESTON, S. C. E. H. JACKSON, Prop.
Rates, $3 and $4 per day. Rooms with baths extra.

PINE FOREST INN

WINTER RESORT
Summerville, South Carolina
OPENS NOVEMBER 15, 1893
HARVEY S. DENISON, Manager

A new substantial and elegant property AMIDST THE PINES, unlimited attractions, 22 miles from CHARLESTON, frequent trains.
New York office, Murray Hill Hotel.
Chicago office, Hotel Richelieu.

Virginia

Absolutely free from malaria and unsurpassed for healthfulness generally, and so testified to by physicians: with air heavily charged with ozone—nature's greatest boon to the health-seeker—with scenic attractions unrivaled, Old Point Comfort ranks foremost as a winter resort, while its world-famous Hygeia Hotel, with its improved and now perfect drainage and other sanitary arrangements, the unquestioned purity of its drinking-water, unsurpassed cuisine, embracing every delicacy of land and sea foods, the charm of its resident garrison life, its abundant Musical features and dancing, constitute a variety of attractions seldom offered at any resort.

F. N. PIKE, Manager.

TRAVEL

Hamburg-American Packet Co.

Regular Service to Hamburg Direct

BY FIRST-CLASS MAIL STEAMERS
Thursdays and Saturdays

Cabin $45 and upward. Steamers sail from our pier at Hoboken.

HAMBURG-AMERICAN PACKET CO.
37 Broadway, New York. | 125 La Salle St., Chicago.

Beecham's pills are for biliousness, bilious headache, dyspepsia, heartburn, torpid liver, dizziness, sick headache, bad taste in the mouth, coated tongue, loss of appetite, sallow skin, when caused by constipation; and constipation is the most frequent cause of all of them.

Book free; pills 25c. At drugstores, or write B.F. Allen Co., 365 Canal St., New York.

The Bible and Fruit Mission

The work of the New York Bible and Fruit Mission to our public hospitals, being entirely undenominational, and depending chiefly upon voluntary subscriptions, earnestly asks for help from the public—in money or food material—to enable it to lodge and feed the destitute to the utmost capacity of its lodging-house and restaurant. The lodging-house has accommodation for some one hundred and twenty men. Fifteen cents per night insures a comfortable bed, free use of reading-room, the opportunity of a hot or cold bath, and the privilege to the lodger of washing and drying his linen. The capacity of the restaurant can be increased to give a hundred meals or more per day than the Mission is now doing, and, under the direct supervision of the missionaries associated with the Mission, an almost unlimited supply of food can be judiciously and carefully distributed in the immediate tenement neighborhood.

Lodging-house tickets (fifteen cents) and meal tickets (from five cents upward) may be had by personal or written application to the Bible and Fruit Mission, 416 East Twenty-sixth Street. Ten-cent tickets buy a surprising amount of good and wholesome food. Clothing, which is sorely needed, as well as gifts of money, groceries, vegetables, or butcher's meat, will be used with care and a discrimination which comes with the experience of eighteen years of work among the poor and needy (unlimited and indiscriminate free meals are not given), and may be sent to the care of Miss Chinn, Superintendent of the restaurant, or to Mrs. William T. Blodgett, President, Miss Alice Delano Weekes, Secretary, Charles S. Fairchild, Treasurer.

The Bible and Fruit Mission, started by a few ladies in 1875, with the primary object of visiting the public hospitals and carrying delicacies and comfort to the sick, has become a center of useful activity, and is an important factor among the East Side charities.

In addition to the weekly visits made to the public hospitals, among which are the Penitentiary Hospital, the Homeopathic Charity, Ward's Island, Randall's Island, and Bellevue Hospitals, since the association was chartered, it now maintains a lodging-house, coffee-house, broom-factory, protective work, nightly chapel services, Sunday-school and Bible classes, mothers' meetings, circulating library, sewing-classes, cooking-classes, a kindergarten with an average daily attendance of fifty children, and has in contemplation work in other directions. Unique in its position among the schools for trained nurses, the College of Physicians, and directly opposite to Bellevue Hospital, it is in close proximity to the wharf where, at the foot of East Twenty-sixth Street, most of the ever-increasing number of unfortunates are deposited who come and go to the Islands. The Commissioners report that in the year 1892, 123,597 persons were admitted to the Islands.

Annual reports or further information may be had by applying to the officers of the Society at the Bible and Fruit Mission, 416–422 East Twenty-sixth Street.

—The famous operatic manager, Pollini, who has just renewed his contract with the city of Hamburg for another decade, will direct the coming Wagner cycle at St. Petersburg, comprising twenty performances.

—The first event of European importance to occur at the Castle of Coburg since the death of Duke Ernest II. and the accession of the Duke of Edinburgh under the title of Duke Alfred, will be the marriage there of two of Queen Victoria's grandchildren, which inter-family relation has a precedent in the union of Prince Henry of Prussia with Princess Irene of Hesse. This time Princess Irene's brother, the young Grand Duke of Hesse, is to marry Princess Victoria Melita, the second daughter of Duke Alfred. The eldest, Princess Marie, became a year since the wife of the Crown Prince of Roumania. According to present arrangements the wedding will take place during the last week in April, when it is expected that Queen Victoria and the Emperor of Germany will be guests at the Castle.

EXTRAORDINARY SALE
OF
Imported Dress Goods

We open next month our newest importations of Spring Dress Goods, and have decided to conduct a great Clearing Sale of the rich and expensive Winter Fabrics now on hand at prices that make them unquestionably the greatest bargains of the season.

The most attractive of our French and English styles, $5.00, $6.00, and $7.00 novelties included.

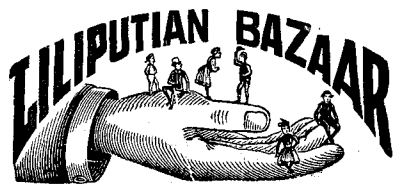
One section filled with fine lightweight goods carried from last Spring's stock will be marked at half last season's prices.

As these are in small lots only, it will be impossible to extend this sale beyond a few days.

James McCreery & Co.

Broadway & 11th Street
New York

BEST & CO



King Baby

Has an entire department to himself in our establishment—overflowing with everything that an Infant can possibly require, or a loving mother imagine for him.

We would like to send our little booklet, "A few good things for the Baby" to every mother who desires to know at what remarkably low prices, really desirable Slips, Dresses, Caps, etc. can be had, or our complete Babies' Catalogue to those who can not visit our store.

60-62 West 23d St., N. Y.

A TWO-CENT stamp will carry this paper to your friend in any part of the United States, Canada, or Mexico, after you have read it and written your name on the corner.

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Financial

An addition of over $10,500,000 to the surplus reserve of the banks this week, principally from the interior depositories, raises the total surplus to $102,000,000 and over, and makes the total reserve held by the banks something over $238,000,000. The feature which has marked all of the bank statements for the past months is the great increase in deposits and the comparatively stationary character of the figures representing the item of loans. Deposits are now $122,000,000 more than loans, and practically all of this is held in specie, while the balance of the total reserves is in legal-tender paper. It is needless to say that, with such an abnormal condition as these figures represent, with so much more money than can possibly find employment (at any rate, in a safe and legitimate way), money goes begging on good collateral at purely nominal rates.

The prime event of the week is the final issuing by the Secretary of the Treasury of a circular calling for bids on United States 5 per cent. Government ten-year bonds. The proposed issue is to be for the amount of $50,000,000, of the three classes of bonds which the Government is authorized, under the law of 1875, to negotiate—4, 4½, and 5 per cent.; the Secretary selects the latter, as they are shorter lived, running for only ten years. The circular fixes the price below which he will not consider bids at 117.223, which is the figure that this 5 per cent. bond must be sold at to equal 3 per cent. on the money obtained. The sale of the bonds will probably be made at prices ranging from 120 to 122, as a great volume of competitive bids, it is anticipated, will be sent in. The time open for the reception of these bids is until the 1st day of February; the total amount to be realized for these $50,000,000 bonds offered will not be less than about $58,500,000, and will probably reach about $60,000,000, which sum will restore the depleted gold reserve to nearly $130,000,000; the amount now in the Treasury has been reduced to 69¾ millions of dollars. These last figures are in comparison with nearly eighty-one millions on the first day of January, showing a shrinkage of over eleven millions in a little over two weeks. This fact is a sufficient explanation of the necessity for the proposed bond issue without further delay, especially as the rapidity of the depletion has progressed from week to week. This event, while not materially changing the general aspect of affairs, at once checks a growing uneasiness concerning the Government's disposition and available ability to maintain its payments on account of its expenses, and to preserve its redemption fund intact, thereby assuring continued gold payments. In the meantime, legislation at Washington progresses slowly. The Bureau of Statistics has just issued its figures representing the foreign trade of the country for December, and for the year ending with the opening of the new year. The balance of trade with the foreign world for the month of December is in our favor to the amount of $43,245,020, as compared with a favorable balance in December, 1892, of $22,420,000; for the six months ending on December 31st the exports of merchandise over imports equal $168,202,363, although for the full year the favorable balance is only $99,492,000.

The falling away of imports during the past six months has been very marked, and this tendency has been especially noticeable during the last quarter of the year, for it must be understood that the first feature of depressed times is the curtailment by everybody in the use of expensive and luxurious things, which make up a good percentage of our merchandise imports. The movement of gold during the year just closed has been on quite a large scale, but the balance is really very small; for instance, we have exported $79,767,000 of the precious metal, while we have imported $72,762,000, making an unfavorable balance of only $7,005,000; while we have produced some $35,000,000—from which, if we deduct say $10,000,000 used in the arts, we have some $25,000,000 in coin and bullion, as a balance to be added to our stock of gold in the country. We have, therefore, gained in gold accumulation this year say $18,000,000. Silver, which is purely an article of merchandise, has been exported on quite a large scale during the past twelve months; the balance in favor of exports amounting to $27,956,000, which, added to the balance of our merchandise exchange in favor of exports, makes a net, in our favor, of over $127,000,000. The drawback to this favorable showing is noticeable in the extremely low prices which have ruled for our articles of export; flour, corn, wheat, and cotton have ruled at exceptionally low figures for most of the year. The Wall Street markets show a slight improvement in quotations over those of a week ago for the Granger stocks and for bonds. There is more of a disposition to buy cheap bonds than there was, and the effect of the receiverships in the various roads appointed before the end of the year is passing away somewhat. There is a slight advance made in the week in industrial improvement, but only slight. The feeling that a sharp modification in the tariff schedule when it reaches the Senate will take place encourages some manufacturers who have suspended work to start a partial production; but the curtailment of the anthracite coal mining for January and probably February is depressing. The earnings of railways are again very much reduced, though a slightly better showing is made this week past than last week.

The bank statement is as follows:

Loans, increase	$1,500,500
Specie, increase	5,326,400
Legal tenders, increase	8,442,500
Deposits, increase	14,392,500
Reserve, increase	10,170,775

This gives the city banks a surplus reserve of $102,754,450.

WALL STREET.

Rejected

Even popular poets and novelists have felt the pain associated with a rejected manuscript. Miss Alcott, whose stories have delighted thousands of young folks, had to pass through the experience of having stories "declined with thanks." One winter, while teaching in Boston, she sent a story to the "Atlantic."

"Tell Louisa," said Mr. Fields, the editor, to her father, "to stick to her teaching; she can never succeed as a writer."

The father delivered the message with the rejected manuscript.

"Tell him," replied the aroused girl, "I will succeed as a writer, and some day I shall write for the 'Atlantic'!"

Subsequent events transformed this remark from petulant conceit into fulfilled prophecy.

"Not long after," writes Mrs. Maria S. Porter in her "Recollections," "a story of hers was accepted by the 'Atlantic,' and a check for fifty dollars sent her. In telling of this she said:

"'I called it my happy money, for with it I bought a second-hand carpet for our parlor, a bonnet for Anna, some blue ribbon for May, and some shoes and stockings for myself.'"

It became smooth sailing after the acceptance of that story. One day, as Mr. Alcott was calling upon Longfellow, the poet took up the latest "Atlantic" and said, "I want to read to you Emerson's fine poem on Thoreau's flute."

As he began to read, Mr. Alcott interrupted him, exclaiming with delight, "My daughter Louisa wrote that!" In those days the names of contributors were not appended to their contributions in the magazine.

FINANCIAL

AMERICAN FIRE INSURANCE COMPANY

Office, Company's Building,
308 & 310 Walnut St.,
Philadelphia

Works on Sundays

$ and holidays, night and day, year after year. Who does? Interest; *it never stops.* It's important whether you get 3% or 6%. We send our pamphlet free.

The Provident Trust Co. 45 Milk St., Boston, Mass.

Please mention The Outlook

United States Mortgage Co.

(CHARTERED 1871)

Capital, - - - $2,000,000
Surplus, - - - 600,000

59 CEDAR ST., NEW YORK

This Company
Transacts a General Trust Business.
Receives Deposits Subject to Check.
Allows Interest on Daily Balances.
Issues Certificates of Deposit Bearing Interest.

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New York Guaranty & Indemnity Co.,

59 TO 65 CEDAR STREET, NEW YORK,
Mutual Life Building.

CAPITAL, - - $2,000,000
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In addition to its special charter privileges, this Company possesses all the powers of Trust Companies under the New York Banking Laws; acts as Trustee for Corporations, firms, and individuals, as Executor or Administrator of estates, and is a legal depository of trust funds.

INTEREST ALLOWED ON DEPOSITS.

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10% Annual cash dividends past 8 years, pure Building Association no speculative features. Small and large deposits received. Particulars free.
PROVIDENT SAVING ASS'N, Indianapolis, Ind.

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Bits of Fun

When a real-estate man begins to go down hill he loses ground very fast.—*Texas Siftings.*

"At last I have reached the turning-point of my life," remarked the convict when they put him on the treadmill.—*Atlanta Constitution.*

Boston Street-Car Conductor—How old are you, my little girl? Little Girl—If the corporation doesn't object, I'd prefer to pay full fare and keep my own statistics.—*Truth.*

She—I don't think a little white lie is so very bad, do you? He—Oh, no; but I wouldn't want anybody to call me a little white liar, all the same.—*Detroit Free Press.*

Little Effie (who has stroked the kitten until she has begun to purr)—Maudie, do you hear that? Sister Maud—Hear what, Effie? Effie—Why, I do believe kitty's boiling!—*Harper's Bazar.*

"So he praised my singing, did he?" "Yes, he said it was heavenly." "Did he really say that?" "Well, not exactly, but he probably meant that. He said that it was unearthly."—*Tit-Bits.*

"What do you think of your new minister?" And Sandy, scratching his pow, answered: "I dinna think muckle o' him. Six days he's eenvisible, and the seventh day eencomprehensible."—*Exchange.*

Visitor—Tommy, I wish to ask you a few questions in grammar. Tommy—Yes, sir. Visitor—If I give you the sentence, "The pupil loves his teacher," what is that? "Sarcasm."—*Glasgow Citizen.*

The following was overheard between a Columbia student and his best girl—Oh, Will, what lovely flowers! They look as if they had just been gathered. Why, there is a little dew upon them. Will (slightly embarrassed)—Not a cent, I assure you, not a cent.—*Mail and Express.*

"An old, crippled woman whom I knew in Leamington, England," writes a correspondent, "used often to amuse me by her original ideas and speeches. Speaking of Shakespeare one day, I said I would like much to visit Stratford-on-Avon. 'Law!' said she, with much scorn; 'who was he? On'y a plowboy, and he was never thought nothin' of till them Americans came over and took him up.'"—*Boston Transcript.*

A young lady organist in a church in Colorado was somewhat captivated with the young pastor of a church in the next street, and was delighted to hear one week that by an exchange he was to preach the next Sunday in her own church. The organ was pumped by an obstreperous old sexton, who would often stop when he thought the organ voluntary had lasted long enough. This day the organist was anxious that all should go well; and as the service was about to begin, she wrote a note intended solely for the sexton's eye. He took it, and, in spite of her agonized beckonings, carried it straight to the preacher. What was that gentleman's astonishment when he read, "Oblige me this morning by blowing away till I give you a signal to stop. MISS ALLEN."—*Youth's Companion.*

At a salon in Paris some years ago the Sieur d'Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt. Just then the late Baron de Rothschild approached the group, and one of its members called out, "Baron, come and let me make you acquainted with the Sieur d'Aimerie. He comes of Pharaonic stock, and you ought to know each other." "Yes," said the Baron, bowing gravely, and addressing D'Aimerie, "I believe our families had some transactions in times past." "Yes, rejoined D'Aimerie, "we have a record that your people when leaving the country borrowed a considerable amount of jewelry of my people, for which I should now like to be repaid with interest." "I remember the transaction," said Rothschild, "but the account was settled at due date. Your fathers received a check on the Banks of the Red Sea."—*Exchange.*

Buffaloes Innumerable

Now that the bison, or buffalo, as it is more commonly called, has become almost extinct, it is hard to realize how extremely abundant it was less than forty years ago. A vivid idea of its numbers "in the early fifties" may be gained from an experience of General W. H. Walker, as recorded by his friend Mr. Theodore Roosevelt in his recent volume, "The Wilderness Hunter." General Walker was encamped with a scouting party on the upper Arkansas River, and had gone out to shoot some meat. Many buffaloes were in sight, scattered, as usual, in large bands.

By and by a dull roar in the distance attracted his attention, and he saw that a herd of buffalo far to the south had been stampeded and were running his way. He knew that if he was caught in the open by the herd his chance for life would be small, and he at once ran for the river.

By the greatest effort he reached the breaks in the sheer banks just as the buffaloes reached them, and got into a position of safety on the pinnacle of a little bluff. From this point of vantage he could see the entire plain. To the very verge of the horizon the brown masses of the buffalo bands showed through the dust-clouds, coming on with a thunderous roar like that of surf.

Camp was a mile away, and the stampede luckily passed to one side of it. Watching his chance, he finally dodged back to the tent, and all that afternoon watched the immense masses of buffalo, as band after band tore to the brink of the bluffs on one side, raced down them, rushed through the water, up the bluffs on the other side, and again off over the plain, churning the sandy, shallow stream into a ceaseless tumult.

When darkness fell there was no apparent decrease in the numbers that were passing, and all through the night the continuous roar showed that the herds were still threshing across the river. Toward dawn the sound at last ceased, and General Walker arose somewhat irritated, as he had reckoned on killing an ample supply of meat, and he supposed that now there would be no bison left south of the river.

To his astonishment, when he strolled up on the bluffs and looked over the plain, it was still covered far and wide with groups of buffalo, grazing quietly. Apparently there were as many on that side as ever, in spite of the many scores of thousands that must have crossed the river during the stampede of the afternoon and night.

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The Roman Catholic Question

By

LYMAN ABBOTT

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On a Peanut Ranch

A writer in the "Californian Magazine" says: "On the ranches which I visited at Santa Ana, in Orange County, California, where more peanuts are raised than in any other locality on the coast, the vines were left in rows for from one to two weeks, and picking was done in the field, chiefly by women, making a not unpicturesque scene. One field I remember particularly. It was a beautiful day in the latter part of October, the sky blue as only the semi-tropical sky can be. At intervals, over the level brown earth, where not a stick or stone of smallest size was visible, piles of peanut vines had been placed, and by each pile sat one or two women busily picking off the pods. Some of them had fixed umbrellas in the ground to protect them from the too ardent rays of the sun. As fast as their boxes were filled with the fragrant nuts—for ripe peanuts, even in a raw state, exhale a peculiarly delicious odor—the contents were emptied into sacks standing near by, and by the number of sacks filled in a day each person's wages were regulated. One of the women told me that the price paid them was thirty-five cents a sack. She filled three sacks the first day, and averaged four or five, though she was a new hand at the work. Expert pickers sometimes fill seven or eight sacks, each sack containing forty pounds."

Not a Traveler

Says the "Listener" in the Boston "Transcript:" "A business man whose face and personality are well known to at least a considerable section of the traveling public—the Listener would like to tell who he is, but that wouldn't be fair—has just retired, at the age of sixty, his competence made, and well and usefully earned. His business, it might be mentioned, was quite intimately connected with the railroad business. A friend, hearing that the man had retired, said to him when he met him the other day, 'Well, what are you going to do with yourself now?' 'Oh,' said the other, 'I shall live quietly, and have as good a time as I can without spending much; and I guess—yes, I'm pretty sure I shall go over to New York some time!' The other man smiled. 'Well,' said the man who had just retired, 'I was never there in my life!' It was a fact. This man, who had lived and been in active and successful business in Boston all his life, had never been further west than Worcester; and he now promised himself, as the surpassing reward of his old age, a journey to New York! Isn't this a pleasant little old-fashioned epic in the midst of the whirl and endless displacements of our age of steam, when people rush off to Paris or San Francisco at an hour's notice?"

Board School Definitions

The following answers have been culled from English Board School examinations by the "University Correspondent:"

Rabies—What you put round a dog's nose to prevent his biting.

Compurgation—When he was going to have anything done to him, and if he could get any one to say not innocent, he was let off.

Functions—When a fellow feels in a funk.

Quotation—The answer to a division sum.

Civil war—When each side gives way a little.

Parallax—In consequence of parallax a star is always observed from the center of the earth.

Precession—(1) When things happen before they take place. (2) The arrival of the equator in the plane of the elliptic before it is due.

Zenith—(1) A quadruped living in the interior of Africa. (2) A kind of wind.

Parable—A heavenly story with no earthly meaning.

The four seasons—Pepper, mustard, salt, and vinegar.

Alias means "otherwise"—*e. g.*, he was tall but she was alias.

Where is iron found in England?—In the Black Regions.

What is the capital of Belgium famous for?—Brussels sprouts, sir.

How is the earth divided?—By earthquakes.

An Island that Grows

In the Missouri River, near Leavenworth, there is said to be an island which has furnished the land-law officers of the Government a novel problem. This island was on the Missouri side when it was surveyed in 1858. Now it is a legal part of Kansas. But that is not the queer thing about it. Islands in the Missouri frequently shift their allegiance. The trouble with this island is that it has been growing. When the Government officers surveyed it they found 500 acres, and that was the amount entered in the records. When two Leavenworth men, Skillings and Diffendorf, took out patents for the whole island, the amount of land put in the patents was 500 acres. But the island has been growing through all of these years, in a way Missouri River islands have a fashion of doing. There are now 1,400 acres in the island. A coal-bed, it has been discovered, runs under the island, and that tends to make the land more valuable. Recently squatters have tried to take possession of the surplus over and above the 500 acres claimed by the patentees. The latter set up a claim to the growth. The land lawyers of the Government, after taking plenty of time to think about the case, have decided that Skillings and Diffendorf are entitled to the whole island under their original patents.

—Perhaps the best-known professors in the University of Berlin are those two who have recently celebrated their "Doctor Jubiläum"—namely, the fiftieth anniversary of the bestowal of their doctor's degree. They are Rudolf Virchow and Theodor Mommsen. Each has been Rector Magnificus of the University, and each is still busier than are most young men. Virchow is as great a statesman as he is pathologist, and has again been elected to the Prussian Diet, of which he has been a member since 1862. For many years he has also been in the Municipal Council of Berlin and in the German Reichstag. The capital owes to him those sanitary laws which during the past thirty years have reduced the mortality by forty per cent. Mommsen, on the other hand, retired from politics years ago, and lives only among his books, even running away from his University lectures at the approach of his "Jubiläum," so averse is he to any publicity. His absent-mindedness is proverbial in Berlin, and they tell the story that he once met a pretty child in the street, patted his head, and asked his name, when he was overwhelmed by the reply, "Na, ich bin dein Karlchen." Another one goes that he once shut up one of his babies in the case along with the pile of books which he had been studying, whence it was only rescued by the nurse who heard its cries.

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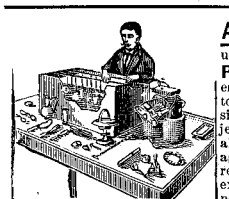

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Whittier's Modesty

I have heard Mr. Whittier, writes Charlotte Fiske Bates in "McClure's Magazine," true and great poet as he was, say that he never felt fully satisfied with anything that he wrote. He had, too, little or no concern as to posthumous fame; and, indeed, in mature life at least, hardly any regard for present renown, in itself considered. To do good, to bring the hearts of ailing humanity into sympathy with his own, to liberalize and lift into the free air of divine love and noble service—these were his aims. As for the rest, his innate impulse to song was so strong, his love of nature and beauty so overmastering, that he could not help being a poet as well as philanthropist.

Having quoted to Mr. Whittier an opinion of the late Dr. Hudson, the Shakespearean scholar, as to the *permanency* of his work, he replied: "I am glad so competent an authority favorably regards my writings. But it isn't much matter whether they live longer or shorter. They have brought me dear friends while *I* live, and that is enough, and I am very grateful for it." In 1881 he wrote: "I send thee my little book. . . . I don't know of any reason I had for publishing it, save a yearning desire to speak to my friends once more."

Referring to desire for fame: "I had it strongest," he said in the same letter, "when I had no hope of it; and what I have attained has its drawbacks in the uncomfortableness of notoriety, in the necessity of keeping up to the standard of one's reputation, and, most of all, in the feeling that you don't really deserve what you get—that, unwittingly, you pass for more than you are worth. If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own, and whose will is the divine will." What a beautiful revelation of *his* devout soul, found in the very person of a world-famous author!

Legendary Cat-Lore

The "Literary Digest" translates from a German paper Dr. B. Langkavel's remarks upon cat-lore:

Wherever the cat has been domesticated, superstition has caught him in her toils. Among the Urans of Bengal the evil demon Tschordewan, in the form of a cat, sneaks on the roof of the house in which a woman has just been delivered, to inflict injury on her. In a treatise on comets, Wilh. Meyer says that the one of 1668 was credited to "the great mortality among the cats." In Morbihan (Brittany) every village has its witch and her attendant black cat. The cats assemble on the great heath at midnight of the full moon, when the Devil gives them his orders for their respective mistresses. On this account no respectable family in that neighborhood would keep a black cat. In Lorraine, if the parents wish to discountenance a young man who is paying address to their daughter, they send him a kitten. In the Jewish traditions of the Afghans, the Ark of the Covenant, in the days of King Saul of Israel, was fashioned in the semblance of a cat. The "Deutsche Revue" (xii., Heft 3) noticed Keil's selections from "Riemers's Diaries," and among them the legend of King Solomon and Marculsus. The King would not believe that every creature would return to its own nature when opportunity invited (*naturam expellas* . . .),as Marculsus maintained. Solomon had a trained cat which held the light for him at night when he read. On one of these occasions Marculsus entered the King's chamber bringing with him some mice, which he liberated. When the cat saw the first, she chased it, lamp in hand, but at sight of the second, she threw down the lamp, and went in for business. Candles appear to be of ominous significance for cats. The Jews in Galicia had, among other taxes, a tax upon the candles lighted on Friday evenings. Even those who had no money to spare for candles had nevertheless to pay the tax, and if one had, or professed to have, no other means of payment, it was lawful to seize the dough of the Sabbath bread, and even the house-cat, and to sell them. In a communication in Beckmann's "Phys. œkonom Bibliothek" (xviii., 1795, S. 193), it is said that good Wologodskischen candles always contained cat's fat,and that consequently there was a great trade in fat cats. That a cat may really occasion great misfortune is exemplified in Frau Marchesi's Memoirs. She narrates that, even during the overture of the "Barber of Seville," on the occasion of its first presentation, the admirers of Paisiello, and the Romish priests, created an infernal hubbub with their hissing and whistling. Rossini still hoped to bring the piece to a successful issue, but presently a cat sprang on the stage and resisted every attempt to drive him off. The curtain had to be rung down and the performance left unfinished. How the public subsequently changed its opinion of the piece is matter of history.

Books Received

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Saunders, Marshall. Beautiful Joe. An Autobiography. 60 cts.

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Moore, Frank F. A Gray Eye or So. $1.
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Fairfield, Rev. E. B. Letters on Baptism. 75 cts.

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Baker, George P. Specimens of Argumentation Modern. 50 cts.
Coleridge, Samuel T. Selections from Prose Writings. Edited by H. A. Beers. 35 cts.
Symonds, John Addington. A Short History of the Renaissance in Italy. Edited by Lieutenant-Colonel Alfred Pearson. $1.75.

LONGMANS, GREEN & CO., NEW YORK

Sanday, W., D.D. Inspiration. Bampton Lectures for 1893. $4.
Lang, Andrew. St. Andrews. $5.

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Birrell, Augustine. Essays About Men, Women, and Books. $1.
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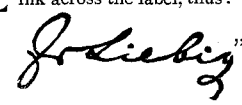

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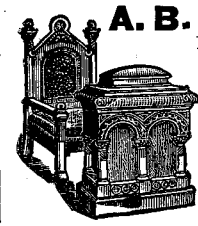

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Chemistry on Mont Blanc

Says the London "Speaker:" "Dr. Janssen is to be congratulated on the very successful erection and completion of the observatory on the summit of Mont Blanc. During September last Dr. Janssen paid a visit to the observatory, but he was, unfortunately, greeted with a violent storm which lasted for two days, during which time he and his guides were separated from the provisions. Happily, better weather soon set in, so that he was thus able to make the few preliminary observations to which he had been looking forward. These observations have for their principal object the question of the presence of the element oxygen in the solar atmosphere. Our readers know that by passing a beam of sunlight through a prism a band of light is produced which, besides being of different colors, shows numerous dark lines known as Fraunhofer's lines. The majority of these lines are due to substances in the solar atmosphere, and a few of them to substances in our own atmosphere. Some are due to oxygen, but whether in the solar atmosphere or the earth's it has not, so far, been possible to determine—to get outside our atmosphere, and there make the necessary observations, being out of the question. Dr. Janssen has sought this very high altitude, and, with a fine instrumental equipment, infinitely superior to that used on former occasions, he informs us that we may look to the origin of these lines of oxygen as being terrestrial and not solar."

The Date of the Exodus

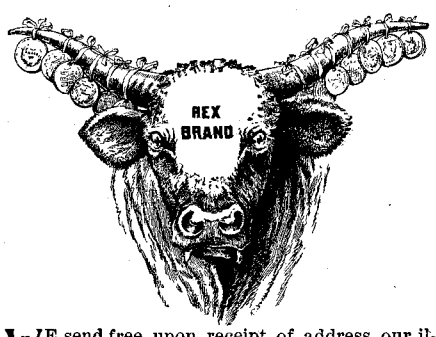
Although the monuments and papyri give us no direct information upon the subject of the exodus, says Mr. A. L. Lewis in "Scribner's Magazine," they do indirectly indicate a certain period within which it must have taken place. Thothmes the Third, who was the most powerful king of that dynasty (the eighteenth) which finally drove the Hyksos invaders out of Egypt and reunited the whole country under one scepter, extended his conquests as far as Mesopotamia, overrunning Palestine on his way; he left lists of the conquered nations, but does not mention the Israelites among them. Rameses the Second, of the nineteenth dynasty, the supposed oppressor, who reigned about two hundred years later, also subdued Palestine and left lists of the conquered peoples, but he, again, does not mention the Israelites among them. What is, perhaps, still more important is that, while the Israelites have left records of invasions by Mesopotamians, Moabites, Canaanites, Midianites, and Philistines, they do not mention any invasion by the Egyptians, and the conclusion is that the Israelites were not settled on the west side of the Jordan till after the wars waged by Rameses the Second at the commencement of his reign, which began not earlier than 1388 B.C., or, as some now say, 1266 B.C. It has been attempted to explain this difficulty away by suggesting that Rameses the Second kept close to the seacoast on his march through Palestine and did not strike inland till he was some distance to the north of the Israelites; but it is inconceivable that he should not have secured his long line of communications by establishing posts so far inland that they must have been brought into contact with the Hebrews if the latter had at that time been settled in their own country.

The earliest date, therefore, at which the Egyptian history will permit the exodus to have taken place, even when full allowance is made for the time spent by the Jews in the wilderness and in conquering Palestine, would seem to be about 1430 B.C., while, if the shorter chronology be adopted, it could not have been much earlier than 1300 B.C.

The White House

Since the first construction of the White House the cost of the edifice up to date amounts to $2,232,000. To start with, Virginia contributed $120,000, and the State of Maryland $72,000, to build it. A prize of $500 had been offered for an appropriate design, which was awarded to an Irishman named Hogan. The plan contemplated a three-story building, but Congress refused the money, and the District Commissioners altered the design to two stories and a basement, with a length of 170 feet. General Washington finally induced Congress to add to the sums contributed by Virginia and Maryland, and $15,000 was voted to finish the work of construction. The corner-stone was laid in October, 1792, and President Adams and his family occupied it in 1800. During the administrations of Jefferson and Madison more money was appropriated to keep it in good condition, but in 1814 it was burned, a heavy rain saving it from utter destruction. The red sandstone was painted white to conceal the traces of the fire, and the building has ever since been known as the White House. During the Presidency of General Jackson the front Ionic portico was added at a cost of $19,000, and when Harrison was elected the foreign mahogany furniture was replaced with domestic homemade appointments at a cost of $6,000. During Lincoln's first term $29,000 was expended in repairs. In 1865 the house was refurnished from top to bottom at an outlay of $76,000. In General Grant's first term $135,600, and in his second term $110,000, was spent.

—The championship for long-lived twins is claimed by John and Richard McGriff, of Indiana. They are ninety years old.



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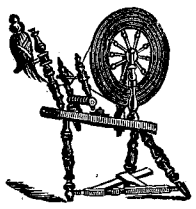

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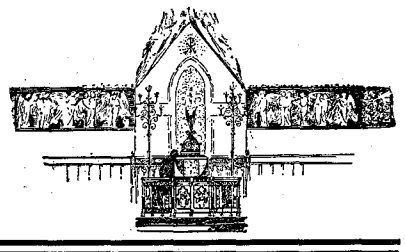

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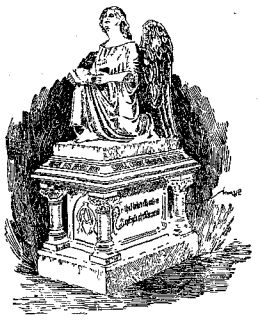

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